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Vol. XV. No. 3 JULY, 1937

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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CURRENT HISTORY

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PRIN

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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The Gospel in Tibet

The funds required for the erection of our "Gospel Inn" at Leh have been provided, for which we are grateful, but the problem of maintenance still remains.

PREACHER USING PICTORIAL AID

It is hoped that a sum will be forthcoming that can be invested, the interest on which will cover the cost of supplying Scriptural literature and other necessities to the Tibetans, as they rest awhile on a weary pilgrimage to their Holy City.

Do you feel led to assist in this important matter?

Donations will be gratefully acknowledged by :—

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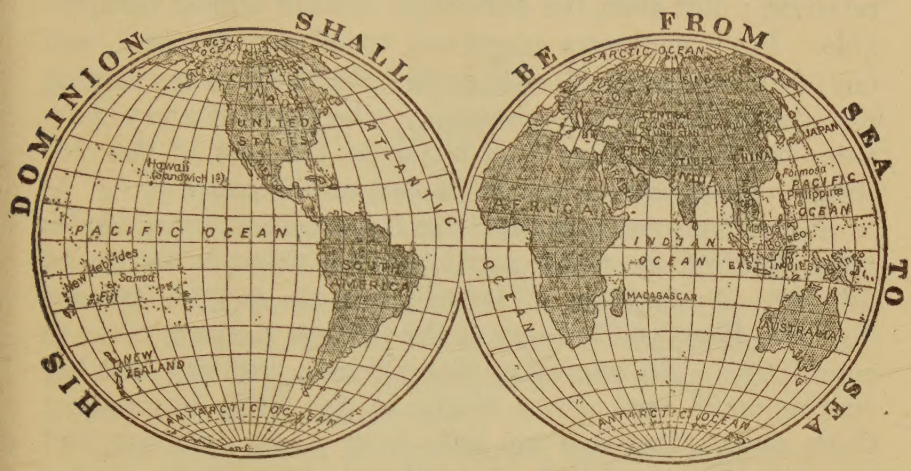
World Dominion



EDITORIAL

Old Peking

THE article which appears immediately after this Editorial gives a very vivid picture of 'expert friendship' in practice, and expert friendship is the most fruitful method of approach which the evangelist can use. Having spent many years in old Peking (a name which means 'Northern Capital' and which has now been changed to Peiping, or 'Northern Peace'), the article by Mrs. Leynse recalls scenes and experiences associated with the closing days of China's last dynasty, a dynasty which occupied the oldest throne in the world. In the closing years of last century, when we first visited the city, Peking presented a different appearance from the Peiping of to-day.

When, in those days, we walked on the wall and looked over the northern city, there were comparatively few buildings of foreign design to be seen, and the courtyards had so many trees that the city looked like a forest in which numerous one-storeyed buildings, with tiled roofs and tiled eaves, had been built. Here and there could be seen the beautiful gleaming blue roof-tiles of the homes of imperial Manchu families, and, in the centre of the city, the yellow roofs of the Imperial Palace buildings.

Then, as now, the problem was how to establish friendly

relations; but then the difficulties seemed almost insuperable. Foreigners were suspected, hated and despised, and one of the best methods of approach was through the healing ministry of the medical missionary, who touched every class, from the beggar lying frost-bitten at the foot of the city wall, to the proud, exclusive circles of the court.

A personal reminiscence, illustrating how court circles were touched in those anti-Christian days, may be of interest. A duchess, a lady-in-waiting to the famous Tzu Hsi, Empress Dowager of the Chinese Empire, came to consult me. An operation was advised, and she and her waiting-maid were given rooms in the little hospital of those days. One day my wife went in to visit her and was greatly astonished when the duchess knelt at her feet and *kotowed* to her, while the waiting-maids formed a kneeling semi-circle behind their mistress. This ceremony made my wife the sister of the duchess, and I became her brother-in-law and was then in a relationship which made the performance of the needful delicate operation right and proper!

When the duchess returned to her duties at court, she was immediately closely questioned by the Empress regarding her experiences. Among other questions she was asked if she had a photograph of her brother-in-law, and when she replied in the negative, she was commanded to invite me to be photographed beside her. This photograph was duly taken and presented to her Majesty. The duchess was then asked what she had done to show her gratitude, and was ordered to take gifts to me and money to the hospital.

Contacts and services and 'expert friendship' of this kind dispelled prejudice, created an atmosphere of goodwill, and engendered in many cases real affection which had a spiritual fruitage. To-day Christianity is one of the religions of China, and China's president is a Christian. On the site of the modest beginning of medical missionary work in Peking there stands to-day one of the finest medical institutions in the world, an institution which was described by a high Chinese official as one of the greatest examples of Christian altruism in the history of the world.

Homes in Old Peking

MRS. JAMES P. LEYNSE

OUR evangelistic work in Peiping covers a large, densely populated area in the northern and western parts of the city, which section has a population of something like two hundred thousand people. Therefore a report of what I am doing near the Old Peace Gate of Peiping can be only a '*ts'u chih ta yeh*' (a thick branch and a big leaf), which means a general outline only.

The daily life of a missionary's wife in China is one of widespread interests, requiring a keen sense of sympathy and understanding, and an international outlook. It is a constant joy to be called to bring Christ Jesus as a personal Saviour and regenerator of life to the Chinese women of my neighbourhood. Life here brings the realization of the need for setting the authority of the spiritual realm above that of materialism, superstition and sin.

I started out in my missionary career to be an advocate for Christ, but I have discovered that what Christ really wants is for us to be His witnesses only. In daily contacts with the Chinese I constantly realize that Christianity is judged more by life than by doctrine, by the acts of this church-member and that missionary, and by those books and papers of the West which happen to reach the people here. There is no better means of growth in the Christian life than that of telling others of one's own spiritual interests. My aim is to show forth Christ in all His richness by an intimate and close walk with Him. When Nathaniel in his unbelief wanted to discuss Jesus with Philip, Philip answered : 'Come and see.' At Peiping I have experienced the value of that sentence. Through Christians living Christ I have seen miraculous changes come in the lives of many people.

Our home is the centre of my work. We almost live in public for our doors are seldom locked. There is a continuous coming and going of volunteer helpers, evangelists, Bible-women, friends, neighbours, members of

classes, and enquirers. Our volunteer helpers almost feel that our home is their own. Many new-born Christians bring to us their joys and triumphs as well as their problems and disappointments. Many souls, seeking a way to free themselves from idolatry, find a genuine welcome here. In testimonies of experience I have heard people indicate our study, our living-room, dining-room and guest-room as the places where they first met Jesus Christ. Some of these new converts, like Mrs. Chia and her daughter, absorb a great deal of time and energy. For months they had been regularly visited. An idol of the devil stood in their tiny living-room. Slowly the daughter had become devil-possessed. But prayer and careful guidance enabled them to find victory. Both of them entered one of our Bible-classes and are now accepted as candidates for baptism.

In the hours spent with Chinese visitors, contacts are made which open the way for later service. Sometimes there is a succession of visitors throughout the whole day. There always seems to be someone soliciting a job, a woman left without support, a destitute old man to be put into a charitable home, or a family without shelter, telling tales of calamity, and expecting encouragement and help. There are also calls of the local gentry, politely enquiring into Western modes of living.

So keen have some been to understand Western customs that invitations to sumptuous Chinese dinners of thirty dishes have been frequently extended to us in exchange for simple foreign meals. Such an invitation may read: 'Honorable Friends, I have decided upon the eleventh moon, the fourth day, Saturday, six o'clock in the evening, at the restaurant "The Sea of the Ten Buddhist Monasteries," in "The Hall of the Worthy Company," to hold a Middle Country (China) and Western Country social gathering and to prepare an evening meal. I, therefore, especially request you to lay aside all duties and to lend your illustrious light to this joyful occasion. I send herewith happiness without measure. Most respectfully yours.'

Other visitors may be one of the evangelists who wants to talk over difficulties or to report on activities, or a

church-member who wishes to share problems and to seek advice. The making of friends through personal talks has been one of my chief joys in mission work. Often soul-winning has its origin in friendships.

Naturally a mother's interests centre around the home. Nearly all those I visit contain large families. In them there may be grandfathers endowed with the full authority of years ; grandmothers dulled by decades of close confinement ; fathers and mothers open to the new tide of change ; and sons and daughters who have thrown overboard all that savours of antiquity and long-accepted customs ; young people who have definitely done away with the multiplicity of Chinese idols, but who as yet have found nothing spiritual in their stead. How to reach these people and bring them to Jesus Christ is my daily problem. It is my constant aim to make our Chinese churches face this need, and to take as a motto, 'The Homes of China for Christ.' Many earnest church-members have joined in organizing visiting groups. We invite the fathers and sons to Bible classes in Chinese or English, and the women and girls to our women's meetings, mothers' and girls' clubs. For the illiterate among them we have simple classes, and for the children there are Sunday-schools.

One of the best ways to reach these people is to form groups of personal friends who have become enthusiastic believers in the Lord Jesus Christ and who are eager to make personal friendships with their non-Christian neighbours who are non-Christians. These women make up volunteer bands for systematic home-visiting. Every week I spend many hours with them in calling.

Peiping has frequent dust storms, which make life on the streets very disagreeable, but never yet have we experienced a dust storm fierce enough to keep the women from going forth to take the glad tidings to their neighbours. The gem of the many conversions which resulted from visiting in the homes this year was that of old Mr. and Mrs. Wei. Mrs. Wei, though living in the same home as her husband, had not spoken a single word to him in thirty-eight years. She belonged to a wealthy family and had married

young. Three days after her baby son was born, her husband brought a concubine to the home. She almost broke down with grief, prostrated herself before 'Niang Niang,' the idol of mothers, and made a vow never to speak to her husband again. She led a life of misery and became a gambler. Through her extravagant ways the prosperity of the home disappeared. As a result of much personal work by some of our volunteer workers the husband came to our evangelistic meetings and gradually became a changed man, truly converted. Then one day while I was again calling upon the bitterly sarcastic old woman, now reduced to poverty, the barriers broke down. The story of sin, misery, and years of carefully cultivated hate was poured out, and, as a freed woman, she took her first steps on the road toward life abundant. It was a triumphant moment one day to see the husband and his wife coming together through our gate to attend a two-weeks' class in lay leadership. The change seen in this home is a marvellous revelation to the neighbourhood and a powerful witness for Christ. They are now inviting their neighbours to share in their 'morning watch.'

Sometimes I find my way to homes no larger than an elevator in a department store, housing from six to ten people, as well as to those of wealth behind red lacquered gates, where one may wander from courtyard to courtyard. Some of the latter are unbelievably luxurious, with a bevy of servants bowing me to the reception hall of the first lady of the house, where frequently at 'a little dinner party' I am offered as many as forty dishes. The poor ones know nothing of comfort—no chairs with backs, no rugs on the brick floors, no magazines, no books, no social gatherings for women, no uplifting religion, no outlook, aspiration or hope.

What wonderful changes have been seen through the faithful work of these groups of volunteers! Nearly every Sunday morning there are one or two timid women brought to the church who have never been there before. Mothers, formerly totally indifferent, have been brought to our meetings by Sunday-school children, and older sisters by

younger ones. This year there was carpenter Li, a man dulled by sin, and made stupid by years of superstition, who was led into the fold as a lost sheep by the prayers and personal work of an old lady, one of our faithful volunteer workers. There was Mrs. Wang, a stranded widow with a little girl, who in desperation took poison. She was rescued and led into the road of salvation by one of our Gospel teams. And Mrs. Ma Kao, who swallowed a silver dollar to end a life of dire poverty in an extravagant way, and found a priceless treasure instead through the help of a visiting group.

The Chinese Church is becoming conscious of its independence and growing strength. For many years too much reliance has been upon the mission, but that feeling is changing. Yet the members recognize that Western Christians are able to make a real contribution, and come almost daily for co-operation and counsel. But it is plain that what the West has to offer must be adapted to Chinese conditions. A number of things are preventing the growth and independence of the Church, such as the constant movement of the city population; the existing family clan system in which independent thinking and acting are discouraged; the large majority of women church-members who are shy to take the lead whenever a man is present; the custom of linking up a proposed plan with the popularity of the person proposing it; jealousy over ability and success in leadership: these things call for unusual patience in the care and nurture of the Church.

One of my special interests has been the Sunday-school of the Second Street Church. Once a month the teachers come together to discuss the progress and problems of the school. During recent months a special pleasure has been the organization of a new Sunday-school in connection with one of the street chapels. There is still a great deal of work to be done for children. Social service has been carried on for the benefit of our non-Christian neighbours. Distribution of clothing, money and grain, sewing for the Foundling Home, systematic visitation in homes, a playground for children, and a school for destitute children,

have comprised this activity. We hope that through some of these undertakings our neighbourhood is realizing that Christianity is a religion of love and service.

Our churches have branches, some at a considerable distance, which are extending the life of the parent tree. The holding of regular prayer-meetings in homes during the week is leavening society with the yeast of the Kingdom, and, in some cases, has resulted in the permanent formation of new groups. The meetings are held regularly and are announced at the weekly church prayer services. The family of the home in which the meeting is held is responsible for the leadership. Non-Christian neighbours are always invited to attend. The simple directness of these meetings, the evangelistic fervour, and the free expressions of faith and joy impress the visitors greatly. In this way Christian family worship is inaugurated and the neighbourhood brought in touch with vital Christian homes. As many families live in patriarchal style around one open courtyard, these branches of our church are especially productive.

It has been my privilege to organize a Mothers' Club, which has existed for several years. We have held monthly meetings with an attendance of sixty to a hundred women, mostly non-Christians. The Christian women have taken an active part in the programmes. Our present Chinese chairman is a very gifted speaker. She leads the devotions with great earnestness. The service is followed by an address by an outside speaker. Sometimes the nurses of our hospital give a demonstration, or representatives of different institutions tell about their work, such as the deaf and dumb school, or the blind school. The women are always invited to come to our religious meetings. The members are visited regularly. A number of them come to our churches and attend classes for illiterates and enquirers.

Opportunities for testimonies for the Saviour are manifold. I am preaching the Gospel on all sorts of occasions—at funerals, weddings, birthday parties ; in little meetings in courtyards of the poor ; while sitting cross-legged on

the family beds in Chinese homes, in the tiny rooms of new brides, and in the ceremonial halls of the 'grand old lady'; on street corners, in Gospel halls and churches. Many are the opportunities offered and rarely indeed is any opposition met with. Real faith in the multitude of Chinese idols is seldom found, but interest in the Christian message is encountered everywhere. The spiritual hunger which is seen daily is both appalling and inspiring. If there ever was a glorious opportunity in China for mission work, it is now. This is surely the time for open, frank, direct evangelism of a positive type, combined with love, sympathy and service.

A Procession of Protest

EVERY traveller on the Trans-Siberian express, who is delayed for some hours in Harbin, is impressed with the peculiar character of that cosmopolitan town. Being in the province of Manchukuo, it has come under Japanese control, and, by reason of its strategic position, is likely to become a city of the first importance. Mixture of nationalities has made it a place where disorder and crime abound, and where the underworld is a constant menace. The traveller who has to change trains there is warned to guard his goods with vigilance, to be on the alert against crooks, and only to enter such houses as have been recommended by responsible people. Religions are as varied as nationalities, and, hitherto, each one has been intolerant of the other. Lately, however, the report of a fresh outburst of atheistic propaganda in Moscow provoked a remarkable reaction among the believers in Harbin and an amazing incident occurred, which a resident of the town described in a letter just received :—

> 'We had a splendid manifestation here the other day; all the God-fearing people walked in a body from church to church (the Moslems and Hebrews included) and held open-air services before their respective houses of prayer. This was to protest against the atheistic meeting in Moscow held on the same day.'

Can, then, nothing short of an active and uncompromising anti-God campaign suffice to make the various bodies of believers in God aware of their deep underlying unities, and must we wait for some hour of awful persecution before the sects of Christendom can sink their differences sufficiently to unite in making a public witness to their belief in God and their faith in the Lord Jesus Christ ?

Conquest by Healing

NEVILLE BRADLEY

THE phrase 'Conquest by healing' expresses the right relationship of medical missions to the missionary enterprise as a whole. The medical missionary endeavours to conquer prejudice and fear, and to wear down hatred by persistent sacrificial service. He endears the people to himself and when the way to the soul has been opened up through the heart, he points them to the Great Physician whose touch is infinitely more tender, and whose remedies are the potent ones of the divine love which restores unto everlasting life. Medicine is, therefore, an adjunct to evangelism, a means to an end: unaccompanied by testimony, even the silent testimony of the devout Christian life, it may be no more than philanthropy. We have no right to say that medical work which is not followed up by evangelism in each individual case fails of its purpose, although there has been a tendency recently to exalt the value of medical work and to assign to it an independent place in the missionary enterprise. There is much medical missionary work which is purely scientific, just as certain school-work is mainly secular. This is one extreme: the other is where medical work is regarded as altogether subordinate to evangelism, where the doctor is allowed, nay encouraged, to forget a large part of his training, to forsake care, skill and scientific aids, lest the hospital should become the idol and not the altar. Such work is a travesty of medicine: the Gospel, instead of being exalted, is discredited, and the medical missionary is no more than a religious charlatan. God is not honoured by either of these methods; somewhere between these extremes lies the true medical missionary attitude.

God's own Son demonstrated conclusively the true role of medical missions. To Jesus Christ, we reverently believe, healing was never merely a means to an end. We must not read into the Gospels our own conception of Christ's motive: if we do, those acts of healing may become the cold, unimpassioned acts of a Man whose interest was only

in the future, whose hands wrought mechanically while his heart and soul were elsewhere. Is this a true picture of Jesus? Can we not recapture some of His joy when the cruel pellicle was removed from the sightless eyes, or when the useless, shrivelled hand was restored to its function? If even we have the capacity for such joy, surely His could know no bounds.

One of my former students who feels this strongly, writes :—

> '. . . Christ did not regard his acts of healing as merely subservient to spiritual success. I have been reading through Luke and have been astonished at the number of occasions in which He is recorded as having done no more than remove the sufferer's infirmity; there seems no doubt that His heart rejoiced in His power to heal, and He would not allow His joy to be tempered by false disappointment or self-reproach in those cases where either circumstances or contrary indications made it impossible or inadvisable to do more. The old monks wrote "*Laborare est orare*": of greater authority to us is ". . . not slothful in business, fervent in spirit, serving the Lord." No excess of so-called spiritual zeal could ever neutralize shoddy medical work or compensate for lack of kindness and courtesy, the refinements of which are to the world the hall-mark of the genuine believer. We must love before we can serve: let us never be afraid that love will become too dominant a motive for our service. It is the purest motive that can ever activate Christ's followers, for " by this shall all men know that ye are My disciples ".'

Explaining why he did not go to the Government clinic for his injection a native patient said, ' It is different when you give it.' If even the prick of a needle can convey that indefinable difference, which is the difference made by the love of God constraining us in Christ, medical missions need no defence.

It is profoundly true, nevertheless, that Jesus did not regard His work as complete unless He could lead the healed sufferer to the throne of His Father's grace. The Christian doctor who is wise will not attempt to contend that medical work is more than a vehicle for the working out of love, though we have tried to show that this is an integral part of discipleship, and, therefore, of Christian service generally and of missionary work in particular.

At the best he can only postpone the ultimate triumph of man's mortal enemy, and if he has not prepared his patient for the final issue, he has merely played with time. This, the pointing of men to Jesus Christ 'who alone hath immortality,' remains the chief justification for the continuance of medical missions. If it seems that we have not emphasized this so far, it is only because we have felt that other less important, but nevertheless, important justifications have been sometimes neglected, and because the necessity of evangelization in any work that calls itself Christian is too logically obvious and too strongly held by us, to need more than statement.

This being so, it is disquieting to discover that the number of medical missionaries has declined, although the number of medical graduates has increased. The list of medical missionaries with foreign locations, holding British Empire degrees or diplomas (published this year by the Medical Missionary Association, London), shows a total of 510, a reduction of 17 on the total of 1933: this is disquieting at a time when the number of young qualified people who might go abroad is undoubtedly increasing, and forces one to the conclusion, supported by observation, that there is a big leakage of recruits between the time of decision, which is usually before or early in training, and the time of qualification when other ambitions claim them. The only way to combat this loss is to give these young people the moral support which they so badly need during training, by uniting them in a common life and, if possible, under a common roof, and to keep their eyes steadfastly fixed on the appalling need of the vast suffering continents. The Association,[1] of which I am proud to be Secretary, is doing this, but it needs to be done much more extensively in this great city where men are so easily wooed from a life of sacrifice.

Much importance is now being attached to what may be called the strategy of missionary occupation, by the distribution of missionary forces in such a way that the

[1] The Medical Missionary Association, 49, Highbury Park, London, N.5.

available supply meets the need as economically as possible, thus avoiding wastage due to overlapping and unnecessary concentration. The same reform was seen to be necessary in the industry of this country some years ago, and was termed rationalization: the benefit to industry has been plainly manifest. Why should the Church of God be guilty of slipshod organization that the world has long ago condemned? Her isolated units, working sometimes even in competition, need centralizing. This task has been taken up by the World Dominion Movement and many others, whose long-sighted policy inspires hope that the goal of unity, which seems yet so distant, will ultimately be reached. To this end, medical missions will probably contribute very materially. While it may be argued that a certain amount of overlapping of denominations is inevitable in spiritual work, nothing is gained by excessive concentration of medical work, to the neglect of vast surrounding needy areas. In addition, medical missions may play an exceedingly important part in the medical future of undeveloped countries. The significance of this is already being seen, though as yet dimly realized, by the Christian world, in China. Here, a 'key' position, to borrow a term often used by Dr. Cochrane, was taken when a missionary society established the Peking Union Medical College. This vast enterprise, now under the Rockefeller Foundation, the foremost medical school in China, which has sent out trained men all over the kingdom, was anteceded and followed by other medical schools, Canton, Cheloo, Tsinan, and many others, which form the framework of the future medical education of China. The Chinese Medical Association is now a familiar term: its journal[1] is the accredited voice of Chinese medicine. It can hardly yet, perhaps, be compared with the British Medical Association, but that is obviously only a matter of time. It is not so generally known that the China Medical Association was originally the Chinese Medical *Missionary* Association, and a moment's reflection will show the significance of this. Young China owes a debt

[1] The *Chinese Medical Journal.*

to missions through their medical activities which future generations cannot help acknowledging, nor, we believe, will they be slow to do so.

I feel that we do right to consider the contribution that outstanding medical missionaries have made to medicine generally, as well as to the advance of the Kingdom. Not a few non-Christian doctors whom I have met, have been inclined to regard missionary and Christian work in general more favourably as a result of the impression made upon them by the outstanding work of certain schools and hospitals. Since we have already mentioned Peking, we might well refer to the work of J. Preston Maxwell, Professor of Obstetrics and Gynæcology, at the Peking Union Medical College. His contributions to the study of osteomalacia and its causal identification with rickets have commanded world-wide interest and agreement. He is recognized and quoted as the authority on this subject, and his lecture to the Royal Society of Medicine in London some two or three years ago, attracted the attention of the foremost experts on the clinical and blood chemistry aspects of this subject. This lecture, illustrated by radiographs and reports from the Peking College, showed the exhaustive care with which the work of that great school is carried out.

Finally, may I humbly add emphasis to the words of Dr. Harold Storm in the last issue of WORLD DOMINION ?[1]

> 'If experience teaches anything at all, medical mission work is unquestionably the chief, if not the only, means of approach to unoccupied Moslem fields. But let us never forget that our task is to make men disciples of Christ. That is our aim and that is our goal. The itinerating medical missionary has within his grasp the power of awakening such friendship as will, if used with love, tact and sympathy, enable him to enter into the most fanatical of Islam's strongholds.'

It is experience, not bias, which forces me to agree wholeheartedly with these words. May God grant that, with such opportunities before us, we fail not to establish His dominion from sea to sea.

---

[1] 'The Challenge of an "Impregnable" Rock,' by W. Harold Storm, WORLD DOMINION, April, 1937.

An Unprecedented Opportunity in India

ALEXANDER McLEISH

The writer has just completed a journey of over 10,000 miles throughout India, visiting most of the Provinces. In addition to many conferences and interviews, he has visited various 'mass-movement' areas and studied the work being carried on. He was personally associated with mass-movement work in its early stages in North India thirty years ago, and has had a long and close association with workers in many parts of the continent.

IN visiting India after a few years' absence one cannot but be impressed with the vast changes which are passing over the land. The impact of the West on an old social, economic and religious structure, which has stood almost intact for many centuries, has produced profound disturbances. India is in a state of rapid transition. Several aspects of this at once strike the observer, among which are the greater prominence of Indian leadership in most national activities, the new place which the educated woman is making for herself, especially in the cities, the much greater reading of newspapers, the general dissatisfaction with the low standard of living, previously silently endured, the emergence of new needs in the demand for better housing, material comfort and dress, motor-cars, the cinema, the wireless, and the various products of Western manufacture. In consequence, this is a time of great readjustments, and the missionary movement is also under necessity of readjusting itself to the demands of the new era.

The most significant of the changes is the unrest which has laid hold of the depressed classes, who number over 50,000,000. To this figure might be added the border-line castes and aboriginal peoples, variously computed at 20,000,000. The needs of these classes have recently become vocal, and it may safely be said that they are on the march to better conditions of living. Much of this unrest is still inarticulate in many parts of the country, but in general it creates a situation which has great political racial and religious potentialities.

It must not be thought, however, that these are the only

classes which are being moved. All classes share in the new aspirations, and the recent progress of evangelism shows that the spirit of enquiry is abroad in the land and that there is a response in varying degrees in many quarters. The movement among the depressed classes is but one aspect of a more or less general situation. The expression 'mass movements' has been used much in describing recent large accessions to the Christian Church. In some ways this is a misleading term. It would be better to describe them as group or caste movements, for the greatest progress has undoubtedly been made along caste lines, and these movements have been most conspicuous at the lower end of the social scale. Over certain areas of the North, the Churas and Bhangis (conservancy workers) have been almost exclusively affected, in others, the Chamars (leather workers), and in South India, especially among the Telugus, the greatest ingatherings have been from among the 'untouchable' classes.

The present growth of the Christian community of about 200,000 a year is mainly from these lower castes, and in the ascending order and in diminishing numbers all the castes are being reached, especially in South India.

In general it may be said that the unrest among the depressed classes has created a most favourable situation for the work of Christian missions and churches. The response to the presentation of the Gospel has never been greater than to-day. The movement grows through indigenous initiative. The witness of individuals among their families and caste-fellows, following along group lines, and preserving in large measure the solidarity of the group, is the great characteristic of the whole movement.

There are probably twenty-five or so major fields where these mass movements have reached striking dimensions, but, owing to the fact that the depressed castes are spread all over India, it can readily be seen that there are very many areas where nothing is happening. It is computed also that there are about 1,200 more or less effective mission and church fields which, when plotted on a small map, seem to cover the whole of India fairly well, but at best

they touch only a part of the vast field under consideration. The traveller is impressed rather by the vast tracts which have to be covered between the occupied fields than by the extent of the fields themselves. The many millions of people in districts where there are no Christian workers is indeed formidable. This is particularly true of the Indus and Ganges Valleys, stretching from Karachi via Lahore, Delhi, Allahabad, Benares to Calcutta. Passing from the new province of Sind, with its 15,000 Christians, to the Panjab with 400,000, the United Provinces with 200,000, Bihar with 170,000, and Bengal with 133,000, the size of the Christian community compares very unfavourably with the vast population of 165,000,000, or with the number of the depressed classes which in these areas totals 26,500,000 (half the number of these classes in the whole of India).

The practical question at once arises, how far are the missions and churches in effective contact with the depressed class groups and what steps should be taken to utilize the present unprecedented opportunity? The situation may possess all the possibilities which have been described, but the fact remains that district work, where contact is principally made, has been, and is, mostly carried on by missionaries and their helpers. It is unfortunate, therefore, that the present dearth of missionaries is chiefly felt in district work. The very low average of 9 missionaries to the 1,000,000 people is distressing enough in view of the fact that Africa to-day has 50 missionaries to the 1,000,000, but it becomes still more serious when it is remembered that more than half of this number are tied up with institutional work in large city and station centres. Types of work established in other circumstances, and now being carried on with a decreasing staff, make it difficult to readjust resources to meet the particular challenge of the moment. Workers are not mobile enough suddenly to face a new situation which demands any drastic reconstruction. Nor are workers employed on specialized lines of service always suitable for the different types of work required to meet the call of illiterate groups, mainly in village areas. It will be seen, therefore, that the problem

of making effective contact with these scattered groups in the Indus and Ganges Valleys, consisting, as already noted, of 26,500,000 people scattered over an immense area, is no simple matter. It will certainly tax all the wisdom of missions and churches acting together and prepared to count the cost.

It is obvious that the first necessity is to make effective all points of contact which already exist. These unfortunately are all too few. Let me give some examples of the lack of preparedness to embrace the present opportunity :—

In the province of Sind (population 4,000,000) there are only two men missionaries resident in Karachi, the capital ; the whole district area, with a steadily increasing population, is served by only two groups of women missionaries, numbering five in all.

In the Panjab, district work has suffered severely owing to the depletion of staffs during the last year or two. In the north-west of the province the main accessions to the church have been from the Churas, or sweepers, and this caste has largely become Christian. Now, however, the movement is spreading to other castes, notably the Chamars, and the outlook is exceedingly promising if work could be extended among them. This, however, would mean more missionaries and Indian workers, and if any extensive programme of teaching were undertaken it would involve either drastic readjustments of present work or greatly increased budgets. The home boards are loth to consider any vital readjustment of work, and still more hesitant about any increase of budgets. In one area, where a number of villages have definitely decided to seek instruction with a view to becoming Christians, the missionary in charge explained to me that he could do nothing for them as the field council had promised the home board not to increase the budget ; hence the mission was afraid to encourage such movements, as that would inevitably mean more workers and more expense. In a neighbouring field I learned that one part of the district was so insistent on being taught with a view to baptism that the district

missionary had to avoid visiting it on his rounds ; he was ashamed to meet the people, knowing that he could do nothing to help. Such situations, and there are many, are most discouraging to the workers. That these opportunities for which they have worked and prayed for a lifetime should now have to be abandoned because of lack of men and money is one of the tragedies of the situation.

In the south-west of the Panjab I visited two districts with a population of 1,000,000 and 1,250,000 respectively. In the one there were two men missionaries and three women, and in the other only one man and one woman. In these districts reside the largest Chamar population in the province. The leaders of this community are in close touch with the missionaries, and the latter feel that it would take but little to produce a very definite movement. They can, however, give them no encouragement as they have no resources with which to face any large response. The day in which missionaries would lightly have baptized large numbers, hoping for the best, is gone. Too much sad experience has attended that policy. All recognize that in dealing with illiterate enquirers very thorough preparation is needed, extending over a considerable time, and that instruction does not end with baptism but must be continued until the church can function for itself. Many of the areas also where extensive baptisms took place in the past have not been adequately cared for, and there is still a serious spiritual problem attached to them. This is showing itself particularly in the difficulty of self-support, which in the long run is always a spiritual problem. On the high tide of spiritual fervour self-support is easily maintained, but, through lack of adequate care and the decline of the first fervour, self-support becomes the source of perpetual strife between pastor and congregation. 'Self-support,' said one missionary, 'is the curse of many a community ; the effort to collect his salary has destroyed the work of many a pastor.' All this points to the need of maintaining the spiritual life, and hence many missionaries hesitate to embark on new work when they see no reasonable chance of making adequate provision for carrying it on.

Many are asking what is the solution? At once the problem presents itself as to priority of claims on the services of a limited staff and a fixed budget. Does the situation call for a readjustment of activities? Mission councils and boards must answer that question, and it is no light problem. One can well understand the natural hesitation that arises, but if the present opportunity is to be embraced the question must be faced. When such vast changes as are taking place 'in the field of response' occur, it is inevitable that activities designed to meet a very different set of circumstances must undergo radical readjustment.

An alternative is that of the employment of indigenous methods which involve neither more European workers nor increased foreign budgets. The question may be asked, what part is the indigenous church taking or is prepared to take in carrying the Gospel to those groups which show signs of response? This is a difficult question; indeed, many of the older churches, especially in central stations, are themselves a problem. So far they have shown no keen interest in increasing (or diluting, as some call it) the ranks of the present Christian community with large numbers of illiterate depressed class Christians. They feel, and often rightly so, that there are already too many unassimilated groups within the ranks of the Christian community, and they deprecate any further large extension. They have high ideals of what the Christian community should be educationally and socially, and are not, on the whole, at all enthusiastic about admitting larger numbers. There are individuals everywhere, however, who have caught the spirit of the Gospel and realize the urgency of going ahead regardless of such considerations. They are not afraid of the dangers, but are all too few in number. The co-operation of the churches is vital to the activities of the district missionaries at this crisis; it would be a tragedy indeed if the mission had to go forward to meet these new responses without the support of these older Christian groups. There are signs here and there that this support will be forthcoming, but there is a great need of a

more intense evangelistic spirit among the older Christians. Thus the outward reach of the Gospel to-day is largely dependent on the evangelistic revival of the Christian Church, and everything should be done to bring this about. The missionary working from centres where the church has been established is not in the same position as one in a virgin field. The church cannot be ignored, and to secure its co-operation is one of the main problems of the present situation.

In the Panjab there are 143 mission-stations and about 325 organized churches. These represent only a small number of possible centres of propagation. The question, therefore, has been raised as to whether the new opportunities could not be faced by the mission directing its activities from new centres where no Christian church has been established; in effect, by beginning a new work reaching out to these new classes which are responding. The whole field needs very careful study in order to determine the strength and location of the groups and the best centres from which to work. There must be many suitable new centres and their occupation might eliminate some of the difficulties of working from the present centres. This suggestion is worthy of further consideration, for past experience and a new indigenous-minded outlook might lead to less expensive methods of church extension. Quite apart from this, however, much light would be shed on the whole problem if an accurate study were made of the location of the Chamar community, of the attitude of their leaders and of what the people themselves are thinking. Without this we must work more or less in the dark.

Steps should also be taken to deal with the more backward Christian village communities which are a weakness to any forward movement. A programme of teaching and discipline is needed to inculcate all that is involved in the Christian way of life, which, in turn, would lead to a new spirit of self-propagation and of spontaneous expansion. This would solve many of the difficulties as viewed from the old standpoint of mission-centric activity. We have by no means yet learned all about the expansion of Christianity.

and a readiness to adopt new methods and to embrace a new point of view in regard to the whole enterprise is urgently called for.

In this the services of the National Christian Council are vital, and it is hoped that the appointment of the new secretary for evangelization and mass movement work, the Rev. F. Whittaker, in succession to Bishop Pickett, may do much to direct a study of the actual situation. Here also the Provincial Councils can co-operate. The district missionary is greatly in need of such help, and any appeal to the home churches which may arise from such co-operation would thus have behind it the whole weight of the churches and missions in India.

It surely cannot be that the limits set by the churches of the West are to determine the extent to which the church in the field is to expand. Nevertheless it is true that lack of missionaries and of finance has led to the neglect of thousands of immature Christian communities and to failure to give the help needed in the training of workers and pastors, not to speak of failure to enter many a still unoccupied field. Many more missionaries are needed and greater support is urgently required from the

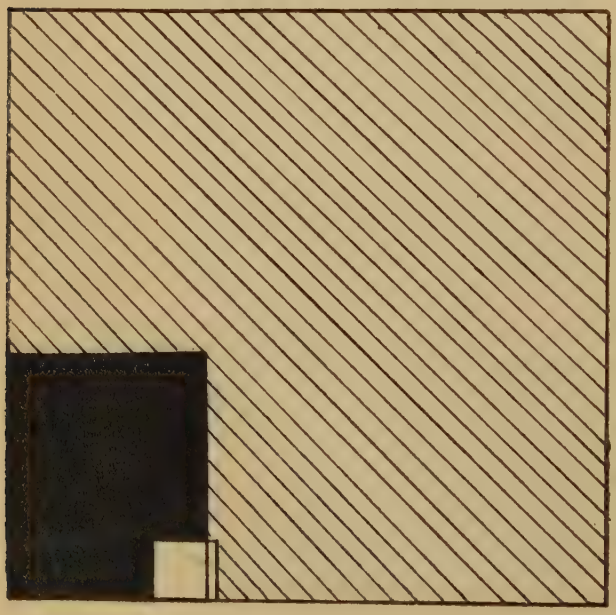


Diagram Showing Proportion of Christians to Population of India.

Diagonal lines = 365,000,000, population of India (1937).

Black = 50,000,000 'Untouchables.'

White = 4,000,000 Christians. The larger white section represents the proportion among the 'Untouchables,' while the small section represents the proportion among the rest of the population.

West. India needs to be replaced on the map for the interest and support of the Christian Church. That the problem is a very complicated one goes without saying, but that its solution is in the main spiritual and not financial is equally evident.[1]

Contrasts

I have just witnessed again a familiar scene. To the sound of weird wailing, a group of women were washing the body of their dead in a little lake, and then 'purifying' themselves by washing in the same lake: no wonder smallpox and cholera are rife! Further down the street, to the sound of death-drums and Indian flutes, a procession wended its way: women were bearing offerings to placate the Smallpox Goddess, in order that she might loose her hold on some loved one. One old mother wept and wailed as she stumbled along, and at every twenty paces or so she fell flat down in the mud and manure of the filthy road, and, beating her dishevelled grey head in the dirt, called wildly upon the name of the goddess: 'Mahamai! Ram! Mataji!' This she did all the way to the shrine of the goddess on the other side of the town. And the band, hired for the occasion, chirped and pounded wildly, giving the goddess good measure to please her and incline her heart to spare this mother's son.

Let me give you two pictures as a contrast:—

At our sunrise service at Easter time, during the testimony meeting, a little boy of seven, whose father had died only a few days before, got up and repeated the 'verse' his young mother had taught him: 'He is not here, he is *risen*. Why seek ye the *living* among the dead?' The young widow was left with three small boys, of whom this was the eldest. A heathen woman in her case would have been wild with uncontrollable grief, but she goes steadfastly and trustfully on, day by day, her face bright with the joy and peace that Jesus gives.

* * *

The beautiful, dearly loved baby boy of one of our Biblewomen died very suddenly in the heat last summer. His mother went up and down, day after day, preaching Christ among the heathen women, and her testimony, given by words and by her shining face, was a mighty witness to the joy and comfort of the Lord she loves. Many heathen mothers have been gripped by this marvel, the marvel of the 'comfort in Christ.'

M. M. McKelvey.

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[1] Some of the implications of this will be considered in a succeeding article in reference especially to the situation in the United Provinces.

A Plea for Unification in Moslem Evangelism

J. W. Sweetman

IN view of the five-year programme of evangelistic advance in India, is it not time that the Church as a whole took stock and asked what is being done for the evangelization of Islam in India ? Amid all the claims, can a little leisure be found to think of yet one more claim ? With all the present commitments can courage be found to face yet one more task ? The Church has dedicated its gifts and talents to many types of service, and, when it has caught a vision, it has not lacked those who would count no drudgery too hard and no sacrifice too great until that vision became an actuality. Will it now take thought awhile, so that fire may kindle in its musing and the illumination of a new vision break on its eyes ?

Some may ask the question, ' Why particularize in this way ? All men need the Gospel. Our message is for all. Oh, that the world might taste and see the riches of His grace ! There is no need to particularize. We invite Hindu and Moslem, casteman and untouchable to the Gospel feast.' Just so, and it is precisely because the Gospel is for all, and because the Moslem is apt to be overlooked that we feel the need of particularizing.

It is a matter of frequent debate as to whether one should ' specialize ' in Moslem work. This question hardly arises in a country exclusively Moslem, or having a Moslem majority, because every missionary *is* a specialist. If he is to do his work effectively in any sphere he must specialize. What are the elements in this specialization ? He learns the language of the people among whom he works, he constantly studies them as he tries to find out their special characteristics, and he learns as much as he can about their beliefs and customs. Even when he makes no profound study of these, they are the background of his thinking. The more he becomes steeped in the new atmosphere, the more valuable will he be as a witness to Christ. He

gradually adapts himself, and becomes wise to win souls. In this connection we are not thinking only of those who are usually called missionaries, but of any missionary-hearted Christian, whether Indian or from overseas. With regard to the Indian, although he may start with a great initial advantage, it is possible that he may not look far beyond the bounds of his own community or language group, and it is our purpose to point out that, in the matter of Moslem evangelization, specialization is needed for the indigenous worker as well as for the missionary.

It would be passing strange for a missionary to be sent from China to Cairo in the course of his missionary service. Of course, he may pass from one sphere to another when the language is the same ; the reason is that he has become specially equipped for a particular task. When any man is working in the majority community in the land everything is tending to make him year by year more fitted for his task, but the case is altogether different when a man has to work in a minority community. In this case, many things which would be constantly fitting him for his missionary task if he were called to serve the majority community, instead of making his task easier, would render it more difficult. These include the constant hearing of a certain vernacular, and daily intercourse with people professing the same religion or having certain ideas of etiquette and manners. Take, for instance, a man who has had a good grounding in Hindi and has had the opportunity to learn it in a place like Benares, and then send him to do work in a village area where he hardly ever hears anything but *ganwari* (village dialect), it will not be long before he will leave the high Hindi and concentrate on the colloquial. If, in addition, he is uprooted from Benares early in his missionary service the process will be all the quicker. Suppose, however, that this man is expected, though in the village area, to concentrate on work among high caste people who are few and far between, at what cost will his specialization be maintained ?

This is the position of any missionary to a minority community, and it is important to realize that throughout

India work among Moslems assumes the character of that in a minority community. At first sight great Moslem cities, like Lucknow and Lahore, may seem to be exceptions to this sweeping statement, but we have only to think for a moment to realize that it is true there also. These cities are frequently the headquarters of missions and churches which have a sphere of influence extending far beyond the city itself. In the surrounding small towns and villages work among the depressed classes may be the chief concern, and the churches, throughout the area, will have been built up from converts from those classes. In the cities the educational institutions of the Church, and perhaps its theological institution, are also gathered together. So it happens that a majority community in the particular city, because neglected, becomes a minority community in relation to the wider area in which the Church is interested. The responsible missionaries, placed at these centres, have the burden of administration on their shoulders, and the educational workers are naturally absorbed in their task. Thus, speaking generally, in proportion to the tendency to take the Gospel to the adherents of the religion most common in the area, and to the class most likely to respond, in precisely that proportion will the Mohammedan community be neglected. It is most often found in the minority, is always exclusive, and has proved to be the least likely to respond to the Christian message.

The exclusiveness of the Moslem community is proverbial. This applies to language, culture, social customs, etiquette and other matters. Many observers have drawn attention to the reluctance of an indigenous church, drawn mainly from Hindus, to undertake the evangelization of Moslems. The reasons are not far to seek. One is the language barrier: even when the Moslem community is largely bi-lingual it has been found that a knowledge of the language, sufficient for daily intercourse and the transaction of business, is not enough for religious instruction. I can well remember a convert from the depressed classes, who had become a preacher of the Gospel and whose vernacular was Hindi: his eagerness to learn Urdu was

great, in order that his message might be understood by the Moslems he met. Such enlightened zeal is not common, but unless the effort to break down the Moslem's exclusiveness comes from the Christian side, there is little hope of its being broken down by the growth of a new liberalism and a new spirit of enquiry within the Moslem community itself.

It may, however, be objected that specialization in Islamic studies on the part of missionaries and evangelists will only perpetuate this exclusiveness within the Christian Church itself. Congregations of Moslem origin will spring up with a Moslem tongue, and thus two Christian churches will exist side by side with nothing in common. This seems to be an altogether unfounded assumption. It does not take into consideration the reconciling genius of Christianity and the unifying spirit of the Gospel. From a short viewpoint this objection may have some cogency, but taking a long view it can have none, any more than it should be thought necessary that Christians should speak one language from China to Timbuctoo, or that there should not exist churches in India conducting their worship in Telugu, Tamil, Bengali, and the rest. The language difference is attended by only a transitory risk. With the increase of Christian literature in the different vernaculars, there will be a more careful statement of the theology of the Church, and less likelihood of its being plunged into heresy by the use of words which are liable to misinterpretation. The longer the work of interpretation goes on, the nearer will the meaning of speakers of different languages harmonize with the teaching of the universal Church, and the less possibility will there be of misinterpretation in the translation of the Word of God.

Meanwhile, we would remind our readers that the New Moslem propaganda often attacks Christianity on the score that it frequently carries with it elements of paganism and a sort of polytheism or tritheism. That conclusion will be greatly strengthened if a vernacular is used which still retains the flavour of paganism. Suppose, for instance, that a Christian should happen to use the word *avatar*

for incarnation, when speaking to a Moslem. The latter may very easily go away confirmed in his belief that Christianity is a departure from true monotheism. The Church in North India is recognizing the greater suitability of a vocabulary based on the Mohammedan religious vocabulary, in spite of the fact that the Church in North India, for the most part, is not composed of converts from Islam. This is very significant. In preaching in Tamil, Telugu, Bengali, the vocabulary available to the evangelist is one associated with the Hindu cults. Thus, if he speaks about the incarnation, he uses words which he seeks to invest with a Christian significance, but which, for the majority of people around him, will have their old pagan meaning. He then passes on to the minority community which is already prejudiced and very strongly monotheistic. He uses the same vernacular which this community uses for ordinary daily intercourse, but which it would be most loth to use when speaking of religion, for, although the Moslem community in certain places may not be completely bi-lingual, yet it will express its religious ideas in words borrowed from Arabic. Even for a village Mohammedan who speaks no Urdu, *puja* will stand for Hindu worship and *namaz* for that of his own faith.

Thus the evangelist who uses the vernacular of the majority community is severely handicapped. He may discover that his Moslem hearer thinks that Christians believe in an incarnation which is like a pagan incarnation. It is difficult enough to guard against misunderstanding when speaking to people in a language which is allied to their cult language, but what must be the position of a man who is using a language which is alien to the cult of the people, and which is not yet fully redeemed from its old meanings.

It is a point to be borne in mind that the National Congress is putting great emphasis nowadays on the need for a *lingua franca* for the whole of India, and would like to see a form of Hindustani (Urdu) established in this position. We are aware that this does not find acceptance among many people in the south, and that some, less

nationalistic, would even gladly welcome English as the *lingua franca*. Use will undoubtedly be made of English, but when we have a language so widespread as Urdu, why not make use of this to the glory of God and the spread of the Kingdom, and as a means of encouraging unity among the different parts of the Indian Church? Let us remember that Paul used the *lingua franca* of the world of his day in order that the Gospel might be spread, and that there might be unity among the churches.

To return to the question of specialization. Sometimes it is falsely assumed that specialization in Islamic studies and evangelization by the indigenous church are opposed in principle. It is hard to see how this can be. We cannot imagine a missionary gathering a group of believers from another language group and organizing it into a separate unity without reference to the local church. Can anyone give an instance of such a thing happening? The wise missionary will be very careful that no Moslem who comes to Christ through him will be labelled as his convert. He will hesitate even to baptize when there is a pastor of an indigenous church who can do this. He will be careful to tell the would-be Christian that he is related to the Christian brotherhood, and he will do all in his power to make the indigenous church realize its responsibility to the new convert. The local church, as a whole, must rejoice in the reception of another brother into its fellowship. It must also realize its responsibility to evangelize and not leave this task to overseas missionaries. The witness of the church is of paramount importance. This does not mean that its members should not seek all the equipment possible for the special evangelistic task it has to perform, and that equipment will be more important for some individuals of the local group than for others, in so far as the majority must be engaged in the evangelization of the community which is making the major claim.

Here and there an individual, in localities in South India, for instance, may have to take a lonely course in order that the witness of the local church may not suffer. He will seek to know what the Moslem thinks. He

will find from his brethren in other localities, how the Moslem can be influenced and what the Christian reply to his outlook is. Such a man would not be a menace, but a source of strength, to the local church. He would be a kind of sentinel, a reconnaissance officer, or, perhaps more fittingly, an interpreter of the Moslem to the church and the church to the Moslem. Whether such a man is a 'foreign' missionary or an indigenous evangelist, a paid agent or a voluntary worker, is not a matter of supreme importance. What is important is that the witness of the church should be complete in every way possible. To say that the work is for the indigenous church, irrespective of its ability to express its faith in terms understood by its Moslem hearers, is to impose on it a task which may lay it open to an insidious attack from Moslems, no less vigorous in their missionary zeal. Specialization is needed as much for the workers of that church as it is for any particular missionary who may be 'set aside' for such work.

This does not mean that we should aim at creating in every congregation a band of research students in Islamics. It means that an intelligent grasp of the matters at issue must be the irreducible minimum for the local church, and that, if this cannot be achieved by every member of the group, it must be the task of some individual representing it. Specialization means, among other things, the furnishing of missionaries and evangelists with the necessary advantages existing in areas where Islam is in the majority, or helping them with the accumulated experience of the best workers. It is an advantage to the worker to start his work among Moslems after a period spent in Mohammedan cultural centres, or with a knowledge of the language of the Moslem intelligentsia, Urdu. Though the people to whom he goes may be backward, they will still have an almost superstitious reverence for these things, and well-spoken Urdu will secure him a welcome, or at least a hearing, in many places where he would not otherwise have any point of contact.

When thinking of the position of the indigenous church, we must remember that there is a tendency in the churches

to take their cue from the past. The indigenous church still has great reverence for its founders. What they did and the particular tone of their witness becomes a sort of standard. Now it is a fact that not very much has been done in the past for Moslems in a great many mission areas. The rescue of the downtrodden, unprivileged and despised has been the first care of a church moved by the Spirit of the Master. If, however, missionary societies or parent churches persistently ignore the Moslem minorities in the areas committed to their charge, can any local church be blamed if it possesses such ideas as: 'Moslems do not need the Gospel; they are a sort of Christian. It is hopeless to attempt the evangelization of Moslems, or else missionaries would have done it long ago'? Might not a local church be justified if it argued, 'Our fathers in the faith never did this work. If they were not competent to do it, is it likely that we shall be successful? Let us concentrate on the community with which we have some affinities in language and from which the great bulk of the church has been won.' We submit that such an argument would be very excusable and would probably carry weight in a great many church councils. It is for the more fully equipped Christian groups, whether Western or Indian, to prove to the church at large that evangelistic work among Moslems is possible, necessary and likely to be successful. We have no right to demand efforts from infant churches when grown-up churches are shirking the responsibility.

In this matter it is essential that the local church should not be left to its own devices. In such a task we must pool our resources. We strongly plead that here there may be no stress laid on the national origin of workers. Whether they be indigenous or overseas workers, key men should be appointed in all areas where there is a sufficient Moslem community. Both Indian and English workers will aim at a knowledge of Urdu. The former will need the vernacular of the area in which they work in order that they may enter into fellowship with the local church. In certain cases their second language will be English, as it is with overseas missionaries with the same object in

view, only in these circumstances they will enter into fellowship with the church through English-speaking Indians or the overseas missionaries. This requirement of a second language is not just that we might have linguistic experts, but in order that the evangelist should be competent to preach and teach in an acceptable tongue. It is also in the interests of the unification of the work, for it enables the local church to keep in touch with, and possibly supervise, the work of the evangelist and to maintain fellowship with him.

If all this is admitted, it follows that equipment and training are important matters. It may be that, for some little time, this type of work should be done by overseas agents. It is devoutly to be hoped that this may be but a temporary measure and that indigenous workers may be forthcoming. The writer, however, has to confess that he has not been able to find one-quarter of such workers needed in South India; the Church will thus have to fall back on the overseas agent. It is with the avowed object of supplying a lack in this direction that there exists an Indian Students' Aid Fund for the Henry Martyn School of Islamics in Lahore, by which scholarships are offered to Indian agents who are recommended by their missions for special training in Islamics. The Fund owes its existence to the vision and generosity of one donor, and as yet, the different missionary societies and the various churches have not taken full advantage of the facilities offered.

Whenever an overseas worker is appointed he should consider it his privilege and duty to prepare someone to succeed him. But how remote these things seem to be! How can they come to pass? As yet they are a dream, perhaps a vision from on high. The ideal is an inter-mission plan which calls for a deep unity of spirit. In this plan the aim will be to cover the whole of Moslem India with men at important centres. The supply of men, when not forthcoming from the areas where there is a need, should be from Urdu-speaking centres such as the Panjab and United Provinces. As far as missionaries are con-

cerned, these should be trained as early as possible, in some area where Moslems are in a majority. There they will be *trained*, and not simply given the privilege of a month or so to equip themselves for a life work. The areas where the greater societies have work among Moslems already must be the 'nurseries' for the whole of their Hindustani work throughout India. In this particular work, there should be greater mobility. Workers, for instance, might freely move between Hyderabad and the United Provinces. Already some measure of co-operation in respect to Hindustani work is in force as a result of an interchange of missionaries between Calcutta and the United Provinces, by one of the large British societies. It would be a great advantage if the application of this principle were widened so as to affect more areas. Thus workers who might feel lonely in an area which was largely Hindu could be sure that they would have the opportunity to go to an area where there would be others working at their task. They would in this way gather inspiration. If they spent some time in what we have called a 'nursery' area they would meet there Indian agents, both men and women, whose work lies among Moslems and who would greatly contribute to the overseas workers' understanding of the task. These personal contacts would be invaluable in the long run.

The greater mobility which we desire will also make for greater unity in scattered areas: the stronger workers will be supporting the weak. Our plea is for unification reached through specialization, because the specialization at which we aim is not the creation of pedants or *pundits*, but the pooling of all our resources, the sharing of our acquired experience for the great end of a completely effective witness of the Church of Christ in India. Through the vision of the National Christian Council the Church has made it possible for the pooling of those resources to be effectual in its 'clearing house' at the Henry Martyn School, Lahore. The machinery is there. What use will be made of it?

It is quite possible that there may be some hesitation

in embarking on an ambitious programme with insufficient means, but meanwhile we shall go on trusting in the occasional individual effort on someone's part here or there. We should be sanguine indeed to hope for the complete reorganization of our work in a short time, but there is nothing to prevent us from making, what is long overdue, a complete survey of the whole field, from the standpoint of Moslem need and the extent to which the Church is meeting that need. How many great Moslem cities are to-day practically untouched by direct evangelistic effort? Where are the successors of Wherry, Valpy French and Lefroy? And what is the Church going to do about it? Another question we would ask is whether all the resources we have are being used. In short, our plea is for a definitely planned campaign in which the resources of all missions may be employed to the best advantage, and which will bring the whole Church of India to a happy confidence in facing this special task for the Lord who redeemed her. No easy and quick solution of the problems involved is in sight, but whether we contemplate a five-year or a ten-year plan, let us have a plan, and let it be an All-India plan. Let us spy out the land and then go in and possess it.

Banditry and a Problem of Neutrality

A Reminiscence.

The following article on 'Tibetan Complexities' recalls a personal experience which left a deep impression upon me in the early days of my missionary career. On a night in the summer of 1900, I was cooped up in a small room with a few Chinese Christians, waiting for death or a way of escape from bandits and 'Boxers.' On my urgent advice the other missionaries, one man, two women and three children, had left before dawn that morning to make for the coast. I had determined to stay on if possible to help the little group of Christians who were now with me in the room. Finally, a way of escape suggested itself for them and for me, and we decided to scatter. One was caught and died a martyr's death, singing as they cut him down:

> 'Mighty God, while angels bless Thee,
> May a mortal sing Thy praise!'

I made for the hills on horseback, and next day came up with my colleagues who had left by cart the previous morning.

Shortly after rejoining them, a fresh danger arose for us all. A group of bandits, 'Boxers' and others, stopped us. We were being taken towards the coast by a 'carrier,' a non-Christian Chinese who had secured carts and animals for us, and he stepped forward in our defence. Among the little crowd who sought to kill us were some of his own personal friends, to whom he said, 'These foreigners are good people, they are friends of mine, and you will only be able to harm them over my dead body.' His appeal was successful and we got through safely.

A few years afterwards, this good Chinese friend, who had saved our lives, came to see me in Peking to ask me to help him in a situation that would have led me into difficulties with other Chinese and which no foreigner would have been justified in entering. My Chinese friend, who had saved my life, could only see what he regarded as an opportunity to help him as he had helped me. Like Mr. Ekvall among the Tibetans, I was in a most painful dilemma, which is still a very sad memory.

THE EDITOR.

Tibetan Complexities

ROBERT B. EKVALL

MANY problems of Tibetan work at its present stage are at once so fundamental and yet general as to elude definite statement and analysis. Others are so specific, and at the same time, so petty in detail as scarcely to warrant our consideration. Yet it is this baffling combination that sends us in deep bewilderment to our knees, seeking how to be as wise as serpents and as harmless as doves. A rather primitive state of society places great emphasis on the individual worker; and our personal mode of life, decisions and general fairness carry much wider implications than in the more artificial environment of the Chinese social structure.

We may rule out of our discussion any more than a passing mention of the many problems of living: securing of supplies, maintenance of communication, and so on, or of the even more distressing problems connected with travelling in robber-infested country. Such are common knowledge. The remaining problems of Tibetan work seem to fall into three categories: those connected with

living worthily among the Tibetans and maintaining the correct social and friendly attitudes; those involved in preaching the Gospel most effectively to the widest possible group of hearers, and those inherent in the beginnings of a Tibetan church, or body of believers. This last question seems largely hypothetical at present, but although belonging to the future, its shadow lies across the present and definitely affects our every effort.

First among the items that claim our attention is the problem of neutrality. This seems a strange one for a missionary: it would seem to go without saying that he must keep free from participation in all feuds and raids, but it is not so easily settled as all that. At the risk, sometimes, of disappointing close friends, we can, and should, refuse to lend guns, horses, saddles, and such things, for direct reprisals and raids, but there are other aspects of the case. I am staying at a friend's encampment and a couple of my horses go missing. I appeal to my host; he calls out his friends and the encampment *ramda*, and, armed to the teeth, we ride over the countryside. If we find the horses without incident, well and good, but if we get on the trail of thieves and there is shooting, my host and his friends, keen to show their friendship and concern, exert themselves to the utmost and may start the beginning of a very lively feud by killing or wounding horses and men. In such a case, willy-nilly, I find myself involved. If I do not tell my host when I discover such a loss I forfeit his respect, and, maybe, his friendship, in addition to losing the horses and gaining the reputation for being easy prey for any and all thieves. A few days later some of my host's horses may be missing, and, calling his friends to mount and ride, he calls me too, or, if he has a poor opinion of me and mine, he merely borrows every horse and gun I am willing to spare. In either case, in person or by proxy I do, and, by all rules of give and take should, join in the *ramda*. In this case tribal enemies very likely are involved and there is an even greater possibility of starting a feud, but how am I to keep out of it?

Then take the case of staying in an encampment of those who are apprehensive of attack by tribal enemies. This is no idle supposition. It has been the actual case at least three times in the past three years. Suppose there is a general night attack on the encampment. What are we to do? Are we to join with our host and friends or stand idly by while they risk all to defend all, for surely if the encampment is taken, we shall be lucky to escape with our lives, whether we take part or not? If we do take part we are in the feud for all time. If we do not, we forfeit the respect and friendship of our host, for in the same circumstances he would fight for us without hesitation. It has been suggested that the ideal procedure would be to act the part of truce-makers and mediators if one had good friends among the attackers. This would be a dangerous and difficult enough procedure in the melée, but if the attacking tribe were strangers, even that difficult alternative would be ruled out.

There are many aspects of this problem of which the above mentioned are only two. Sometimes we may be travelling on a footing of mutual protection with Tibetans who are attacked by tribal enemies. What should we do? If we were attacked by robbers they would fight to protect us.

From problems of neutrality we pass to those of liberality, for lack of a better definition. No mention is necessary of all the duties of a prompt and open-handed hospitality. The essential importance of that has been sufficiently demonstrated during the past years. Among the Tibetans, living in a simple social organization that is a neighbourhood community, some things are considered to be common property. In proportion to the warmth of their friendship, the Tibetans feel free to ask each other for help, and they share with each other delicacies not usually procurable, help to pay 'life-money' in the settlement of affairs, and give all kinds of amateur, and even professional, medical attention *gratis*. Because we always have sugar, onions, pepper, and a hundred-and-one things in demand by them, the system works in rather a one-sided

way for us. The request for these things is couched in terms of *tsang*: this, to the Tibetan, is neither buying, borrowing, nor giving, but something distinct from all three. We are expected also to help our friends to pay 'life-money' and settle their affairs, and it would be the worst possible form on our part to charge for medical help, although the Tibetans are very good in giving presents in acknowledgment of such attention.

All this is right and proper, but there is a line, hard to define, but none the less real, beyond which some will presume, and when that presumption becomes exploitation, all sorts of unworthy motives are aroused and the difficulty of creating precedents arises. Thus a real and vital problem is created, hard to define, and still harder to solve.

One more problem claims our attention: both for conscience' sake, and for the sake of example, we must constantly be on the alert to steer clear of taking any part in the celebration of heathen ceremonies, or the building and repairing of lamaseries and god-houses by gifts and gratuities. This may sound easy, but sometimes when it takes the form of a road-tax on a well-travelled highway, or a poll-tax on the community (Tibetans, Chinese and Moslems included), it is more puzzling. Even Moslem traders pay: can we cultivate a kind of 'blind spot' and do likewise, or shall we refuse to do so, thus arousing bad feeling and antagonism? On the other hand, we must remember that some of the lamaseries have civil, as well as religious, authority, and there are certain things due to them in that capacity, though it is sometimes extremely difficult to know what is 'Cæsar's' and what is not.

In the second category we come to the consideration of the problem involved in the most effective presentation of the Gospel to the greatest possible number of hearers. Up to the present, personal witnessing has constituted the greater part of our effort, but, however effective this may be, it is not a method by which one can reach a very great number of hearers. On the subject of personal witness, I believe that there is a need to distinguish between conversationally propagating the Gospel and preaching

at people. When participating in the relationships of either guest or host, a thousand-and-one openings present themselves, and, as long as it is really *conversation*—a matter of 'give and take,' and mutual interest, it is a priceless opportunity. But if, either as guest or host, we try to force the Gospel down the throats of those who are determined not to hear and only stay because of sharing fireside comfort, our effort becomes a matter of preaching at people, a procedure of questionable value. But how can we make opportunities for real and more formal preaching that must have a most important part in spreading a knowledge of the truth? A certain number drift into Sunday services; daily prayers, when guests are present arouse no antagonism and a lively interest, but it is very hard to find an equivalent for the street-chapel preaching of Chinese work. In Labrang and Hehtso there is the *tseng-ra*, giving a great opportunity for open-air work. In other centres there is no such institution, and the only crowds are the excitement-intoxicated throngs at the big festivals.

In nomad work, in the course of a prolonged stay, we meet all the friends and acquaintances of our host, but there are always those tribes which have 'fallen out' with our host because of past quarrels or present prejudices and so do not feel free to come to his door. How are we to keep the number of our host's friends from becoming too unwieldy and yet reach all the factions in the tribe? Is it possible to engage in peddling the Gospel from encampment to encampment? Traders enlist the company of their host and go the round of the encampments. Fighting off the dogs, they reach the centre of an encampment and, setting down their bags, halloo and shout what they have to sell while the people gather from the circle of tents. Would they gather to hear the Gospel in the same way? So far I have found no host willing to engage in such a fantastic procedure, and, of course, without his presence and help, such an effort would be out of the question. As we seem to be denied such routine procedure as street-preaching and street-chapel work, many such suggestions present them-

selves as we seek to reach the greatest possible number with the Gospel.

Finally, we have to consider those problems of the future: the matter of religious toleration and the status of the believer, either as an individual or as part of a church or Christian organization. Some may think such discussion premature at this time, when there are no open believers, but although the problem may be one of the future, the shadows lie across the present. Many a conversation I have had has turned to this general theme, but no one ever put it more clearly than a 'hard-boiled,' plain-spoken man from Jangtsa. He and I were fellow-guests of the *Ngawa nerwa*, and the three of us had talked for the better part of a day. The following was his final summary:—

'Well, suppose that I did believe. The village would surely kill me for changing my religion and refusing to have a part in the chanting services. But even if I were able to flee, where should I flee to? I have plenty of friends who would give me welcome and refuge if I had killed a man, but would any one let me come and live in his tribe and at his door if I had changed my religion? Could I come to your door and could even you protect me? It is all very well to have my soul saved from hell in the hereafter, but how about my life on this earth? Hard, very hard! And yet I suppose after the first time, things will get better. Take, for instance, yourself and your coming here. The first time you came through Jangtsa six or seven years ago, after the general public were aware of it they said you should never have been allowed to go through, but should either have been turned back or even killed. But now the best men in Jangtsa are glad to be your friends. Feeling has greatly changed and maybe it will be the same about believing the Jesus religion. But I should be afraid to be the first. Hard, very hard!'

This brief conversation completely epitomizes the problem. In all probability the definite and open acceptance of Christ, with full recognition of all the implications involved in such confession, would be considered such a

violation of the communal spirit that it would be impossible, for a time at least, for the Christian to remain in the community. In such a case would any neighbouring tribe nearby be willing to offer a refuge to anyone who was a Christian ? Among the Tibetans the rights of ' asylum ' are all-inclusive, and it might be that some chief or ruler would be willing to protect the believer, and, after a lapse of time, when the feeling had died down, the affair might be discussed and the man eventually able to return home. If not, his new home might become the nucleus of a Christian community. This is one possible solution. Another is that some chief or ruler would be willing to proclaim unequivocal religious liberty, and so be the entering wedge of widespread religious toleration. The *Sechu Ombo* at Lhamo has voiced his theoretical agreement to this, but what he might eventually do when it became more than a theory is another matter. Any day this problem may become a pressing, insistent reality, and God grant us wisdom to seek and find His solution to it, so that the church of God in north-east Tibet may not be handicapped by any false start.

As ambassadors of the King of kings, what is to be our mode of life amid all the perplexities of intimate association with the Tibetan social scheme ? What doth our God require of us ? ' To do justly,' making every transaction and decision so impeccably fair and just that honour shall redound to our Father which is in heaven ; ' to love mercy,' not allowing the ruthlessness of the life around us to nullify our leaning towards mercy, even in the most aggravating and wrath-provoking circumstances, and, finally, ' to walk humbly with thy God.' This is what is required of us, and this is all . . .

Since writing this article, three young men in a nearby Tibetan village have confessed the Lord and are still living in their village under sufferance. Two considerations had much to do with the decision of the village elders not to force the issue. One was that almost the entire village community were not only good friends of ours, but were under considerable obligation to me as I had treated them

all to bitter but effective quinine pills during an epidemic. They felt that it would be a sad blow to these friendly relations to make much objection. Also, the young men were men of influence and standing and were all prepared to flee to another tribe. This would have meant a distinct loss for the village, so, rather than push matters to an open breach, the Christian profession of the three has been tolerated.

The Centrality of the Cross

The Good News of Holy Week

CANON H. C. ROBINS

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THIS is the first day of Holy Week, and Holy Week is the greatest spiritual opportunity which God offers us in the whole Christian year. It recalls us to the Cross of Christ, an eternal Act of God set forth in time and space. Every man and woman has to choose this week between two attitudes to the Cross. The alternatives are: shall it be nothing to you? or shall Christ's words come true for you, 'I, if I be lifted up, will draw all men unto Me'? Some stumble at the Cross. They are willing to follow a Christ of joy in the sunshine, but are repelled by that stark, suffering Figure on a wooden cross. Others are too clever for the Cross. They want life and power and what they call self-expression, not weakness, self-sacrifice and death. They call the Cross folly. They clamour for Barabbas and crucify Jesus. Yet such as turn aside from the Cross find neither true joy nor power. By our attitude to the Cross we judge ourselves. Do you remember the remark made by the Curator of a well known picture gallery to a supercilious visitor who criticized a world-famous picture?—'Sir, it is not the pictures but the spectators who are on their trial.' The Cross is a mirror of souls. If we look in it, we see our real selves, and our real attitude to God and life.

We shall never begin to understand it unless we get

two things clear. First, that He who hung there was not just a good man done to death, but the God of Love, God's only-begotten Son, very God of very God. A human Christ cannot save us. And then, that which Christ did on Good Friday God vindicated on Easter Day. The Cross can only be understood in the light of the Resurrection.

What does the Cross mean ? It is the focus of all God did and does for us in Christ. It means that God has done something for man which man could not do for himself. Man cannot get rid of his own sin by his own efforts. It concerns God as well as him, so, for sheer love of man, God in Christ took the whole burden and consequences of sin upon Himself. And because of this His Holy Love can forgive man's sin without making light of it, without violating the moral order of the universe, or treating sin as if it did not matter.

Forgiveness is costly. It costs us much to forgive our neighbour. It involves pain and suffering. But for God who is *Holy* Love, whose very nature is set against sin, forgiveness is infinitely more costly. Its cost is the Cross, nothing less. God cannot just say, 'Never mind about the past,' He must deal with it, and deal with it adequately. On the Cross God paid the whole cost of being able to forgive sin, without destroying the moral foundation of the universe. God was in Christ reconciling the world unto Himself. Men have used many metaphors, some of them very crude, to try and explain this reconciliation. The *fact* is greater than all attempted explanations.

And this fact has something very real to do with us, because it concerns our sin. Sin is what is wrong with the world, with you and with me. And most of us, if we are honest, know that this is so.

1. The Cross makes us want to be rid of sin because it shows us the seriousness, the ugliness, and the terrible effect of just ordinary sins . . . that they crucify a God of Love. It was just the ordinary sins of ordinary respectable people that crucified Christ on the first Good Friday—selfishness, cruelty, prejudice, wilful blindness, and the like. And it is our ordinary sins that crucify the

Son of God afresh day by day: for the Cross is an eternal fact.

2. The Cross points to the way out of sin by opening the way to forgiveness. God has won His right to forgive by the Cross. He waits only for us to be forgivable and capable of receiving forgiveness. If we will but recognize our sins honestly as our responsibility, if we will but turn in sorrow from them and tell God that we are sorry, and set our wills by His Grace to try and do better—and it is just those quite simple things that are involved in true repentance—then God meets our repentance with forgiveness, welcomes us home again, and trusts us once more.

You can discover for yourselves whether what I have said about sin and God's forgiveness is true. You can put its reality to the test. With God there is no irretrievable past, but rather a redeeming future. That is the good news of the Cross about sin.

The Cross is also Good News about the other great fact of human life, suffering. It does not solve the intellectual problem, but draws its sting. If God was in Christ on the Cross, with all its suffering, then He does care, and He does share all suffering, and 'You cannot arraign a God who suffers too.' Someone has said that Reason cries, 'If God were good He could not look upon the sin and misery of men, and live, His heart would break.' The Church points to the Crucifix and says, 'God's heart did break.' It does help us to bear our suffering if we remember that the Son of God has been in Life's darkest room, and won through, and lives to give us His companionship, and help us to transfigure suffering by His Grace.

May I add a special word to sufferers at home or in hospital. I do not know who wrote the words, but they are full of meaning: 'If you would kiss Christ on the lips, you must be on a cross yourself. Otherwise you are not on a level with Him.'

The Cross then concerns the two great facts of human life, sin and suffering. But it has a further word for us all. It bids us, to use the word of a modern mystic, be sturdy about life. 'If any man will come after Me,' cries Christ,

'let him take up his cross daily and follow Me.' Christianity truly seen is not a soft option, or an easy road, or emotionalism. It is a way of life, a method of living. It means a cross of some sort. To some the daily realization is that the cross is just 'I' crossed out; to others the acceptance without resentment of their cramped circumstances and irking limitations, as the hard wood of their particular cross; to others if God calls, the greater privilege of which most of us are unworthy, 'of filling up what is lacking in the afflictions of Christ for His Body's sake, which is the Church.' But to all, if full life is to come, there must be a cross of some kind.

That is a fragment of the Good News of the Cross for Everyman to-day. God in Christ has acted out His message to us. What are we going to do about it?

A Great Eastern Leader

D. NORMAN

In view of correspondence we have had on the subject of Dr. Kagawa's attitude to the Cross, to which we referred shortly on p. 312 of the July number of WORLD DOMINION, 1936, we feel that some of our readers will be interested in this account.

ONE week-end when I was in Tokyo I saw notices stating that Dr. Kagawa would speak in the Reinan Zaka Church on Sunday evening, and I resolved to hear him. When I arrived at the church, I found the main floor full, with many standing at the back and against the walls along the aisles. A friend, who is a member of the church, conducted me to a seat in the gallery, which commanded a good view of the audience and was not far from the speaker.

Kagawa spoke for an-hour-and-a-half, and the audience sat listening with the closest attention. As usual he used his brush and large sheets of paper to illustrate and enforce his address. I recalled a statement in the July issue of WORLD DOMINION, 1936, and felt that no 'fundamentalist'

would criticize him for leaving out any of the fundamentals of the Gospel in his declaration of the need of salvation from sin through the atonement of Christ.

He wrote the word 'Sin,' in large black characters on the paper, then he said that the Japanese would readily admit that they had made a mistake, or failed, or forgotten, but would not so readily say that they had sinned. He went on picturing sin as a black and terrible thing that we can only be rid of by the sacrifice of Christ on the Cross. At the end of the sermon he knelt at the edge of the platform and led in a simple prayer that all could easily understand. It was more than a prayer: it was an appeal to accept God's plan of life and remedy for sin, and it was a prayer from a soul consumed by the love of God and with love for sinful men and women.

The pastor then mounted the platform and announced a hymn. I thought that a rush for the doors would follow; I have seen such rushes in England and America after an extra long sermon by an unusual speaker, but here there seemed to be no such desire to get away. Slips of paper had been distributed among the congregation and an invitation was given to all who wished to enter Christ's way of life to sign, giving their name and address and denominational preference, if any. (It seemed sad that there should be any necessity for this.) After the slips were collected another hymn was sung and the pastor closed with prayer. Then, without haste, the large audience quietly departed.

I made my way to the front and shook hands with the pastor and Dr. Kagawa. The latter looked weary, exhausted and was hoarse. For a full hour-and-a-half he had poured out his soul in pleading with men and women to be reconciled to God through our Lord Jesus Christ. I came away thankful, subdued and prayerful. The pastor told me that sixty-eight had signed, and I saw others still bringing up the slips of paper as I left. I know of no one in Japan to-day who can get the crowd and hold it for an hour-and-a-half or more as Kagawa can, so let us thank God and take courage.

A Year of War in Spain

KENNETH G. GRUBB

TO readers of this review there are probably three aspects of the situation in Spain which are of interest :—the general background, the broad religious interests involved, and the position of the evangelical minority.

Except for her own brief ' Golden Age ' in the sixteenth century it has been the destiny of Spain unconsciously to serve the wider interests of Europe, or else, as to-day, to provide a battleground for ideals which are perplexing the minds of all men in the West. For this reason, if for no other, the sympathy of Christian men should go out to her, and their support should be behind the evangelical churches which have struggled for so long to uphold spiritual freedom and unhindered access to the Word of God. Trajan and Hadrian, Marcus Aurelius and Theodosius were given by Spain to the government of the Roman Empire ; Quintilian and Seneca, Martial, Lucan and Juvenal to the enrichment of its philosophy and letters. Later Spain was the theatre of that long and fruitful interchange between the Arab and Latin civilizations, which was brought to an end by the conquest of Granada, and by which the thought both of Aristotle and Averrhoes penetrated the universities of the West. She gave Dominic for the suppression of the Albigenses, and Loyola to found the Society of Jesus. The Counter-Reformation, with all that it has meant for the Catholic Church, was largely of her creation. The pen of Cervantes and Calderon, the brush of Velazquez and Murillo adorn the roll of a brilliant line of writers and artists. Even her religious life, cast in the rigid moulds of the most formal of ecclesiastical systems, is relieved by the presence of devoted saints, missionaries and mystics, among whom Raymond Lull, Sta. Theresa, St. John of the Cross, and, in our day, Unamuno, are representatives of a host of others.

It is very difficult to say anything about the present situation without embarking upon a political discussion and consequently betraying some political bias, even if

unconsciously. It is, however, legitimate to suggest that some of the arguments which have been popularly used on either side have, on examination, very little substance in them. A good case can be made to show that the Government of Spain was, and is, a legitimate Government: on the other hand it is hardly possible to deny that, as an abstract proposition, circumstances may exist which render rebellion justifiable. Agreement as to whether such circumstances did exist in Spain is difficult to reach, and General Franco must certainly bear the onus of justifying his own rebellion. It is stupid to blame the Government for arming the people at large; but the writer finds it difficult, on *political* grounds alone, to blame the Insurgents for using Moslem troops. This is a matter on which there is a difference of opinion; but it would seem fairly clear that a movement which uses Moslem troops can hardly claim to be a *Christian* Crusade.

It might help to clear our judgement and contribute somewhat to the restraint of passions if it were realized that the present contention moves in large part around negative ideas. It cannot properly be said that one side is fighting to establish Fascism, or the other side to establish Communism. By no means all those who are led by Franco are Fascists, or Monarchists, or identified with capitalist interests. By no means the whole Roman Catholic Church is identified with the Insurgent cause; many good Catholics are loyal to the Government, and the recent fighting in the Basque provinces, one of the most Catholic regions in Spain, bears out the truth of this. By no means all on the Government side are Communists. There are Liberals, Socialists, Communists, Syndicalists and Anarchists of different types and hues. All that can be said is that on the one side there are genuine 'proletarian' grievances, and on the other a genuine fear of the 'Red terror.' It is difficult therefore to believe that the victory of either side would mean an enduring peace.

What has happened in Spain since the republic was declared is fairly clear in broad outline. A number of different political interests were brought together in the

effort to overthrow the monarchy but there was no real unity amongst them. An eminent Spaniard recently told a story in London of the early days of railways in Spain. A peasant boarded a train going from Barcelona to Madrid. The line was a single track and the only passing points were at the stations, at one of which the peasant got out to refresh himself. While he was so engaged the train left and that from the opposite direction arrived; this the peasant boarded when he presently emerged from his refreshment: finding a new passenger he asked, 'And where are you going?' 'To Barcelona' was the answer. 'Oh,' said the peasant, 'what a wonderful invention! You are going to Barcelona and I am going to Madrid, and we are both in the same car!' Something of this kind happened when the republic was declared. But experience soon revealed that there were in fact wholly divergent policies among Spanish republican statesmen which quickly hardened into the most bitter rivalries.

As for the status of religion Sr. Gil Robles has stated that some two-hundred-and-fifty churches were burnt between the election of February, 1936, and the outbreak of war, in addition to many other outrages. There seems no reason to dispute this. Some would say that certain of these outrages were really committed by supporters of the Insurgent cause in order to render the Government position more difficult. Sr. Ramon Taibo Sienes, an evangelical writer, makes this comment: "The republic should not be blamed, but Spanish Catholics should examine their consciences and they will see that they are themselves mainly responsible for converting the pulpits of their churches into political platforms, from which, instead of dedicating themselves to the spiritual edification of the faithful, they have hurled diatribes against a régime and its most representative men. . . .' Referring to the same subject, Sr. Ossorio y Gallardo, a statesman well known for his personal fidelity to the Catholic Church, remarks, 'You will say that in Spain violences have been committed against the Church and the clergy. It is true . . . but

these violences are the answer to those that the clergy have committed against the people.'[1]

There seems to be little doubt that since the outbreak of war, the Church has suffered gravely in many regions. Catholic authorities paint a very black picture. The Cardinal-Archbishop of Seville, in a pastoral letter,[2] states that in his province twenty-five priests have been assassinated and over two hundred and fifty churches sacked by 'Reds.' The priests of the Spanish college in Rome published a report in February,[3] with the claim that it was based on two hundred letters from priests and bishops, and many informants. According to this document, of the 33,500 priests in Spain, forty to fifty per cent have been killed by 'Reds,' as well as eleven bishops. In nine dioceses, 80 per cent of the priests have been executed; in that of Malaga 90 per cent. There are no statistics of 20,460 members of religious orders, but comparatively few nuns have been killed.[4] The Canon of Valladolid has also told us that twelve priests in Pamplona and Vitoria have been killed by the Insurgents.[5] This is a relatively small number, but Catholic (or Moslem) 'Anti-Reds' can, in this matter, hardly read a lesson to their allegedly non-Christian opponents after deliberately massacring the population of so unquestioned a centre of orthodox piety as Guernica. Altogether it would seem that the position of the Catholic Church is no enviable one, and, whichever side may win, it is clear that very many persons will have been alienated from the traditional faith. But the Church, taken as a whole, has declared where its interests lie. A prominent Spanish Jesuit recently summed up the pastoral letters of different Spanish Bishops by remarking that 'the Nationalists fight for true Catholic ideals, and no Catholic is permitted to adopt any other position.'[6]

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[1] *Journal des Nations*, 22 December, 1936.

[2] Quoted in *Le Temps*, 2 March, 1937.

[3] *Osservatore Romano*, 1 February, 1937.

[4] In 1928 there were 81,235 priests, friars and nuns in Spain. See *Religion in the Republic of Spain*, World Dominion Press, Pp. 44-45.

[5] *Manchester Guardian*, 18 February, 1937.

[6] *Reichspost*, 24 March, 1937.

If it is contended that present events in Spain indicate a revulsion against all religion, and in particular against the Person of Christ, I cannot agree. That there is a passionate revulsion against clericalism is fairly evident, but the cry '*Ecrasez l'infame*' is not directed against the Founder and Master but against those who profess to speak in His name. Naturally, there is always a danger that anti-clericalism will degenerate into anti-religion, but the real feeling of most of the supporters of the Spanish Left is expressed in the words of Gambetta: '*Le cléricalisme, voilà l'ennemi.*' On the other hand, an evangelical writer may be pardoned for taking a somewhat gloomy view, in the event of a clerical restoration. As late as 1885 Leo XIII officially condemned toleration; and the *Catholic Encyclopædia* (1908-12) asserts in several passages the justice of the claim to use the old methods of extinguishing heresy. But whether all such methods can be termed 'old' in Spain may be doubted.

On the important question of religious liberty many declarations have been made, but it is not always easy to guess to what extent they are really sincere, and to what extent they can eventually be made effective. Sr. Azaña, President of the Republic, has said that he is resolved 'to maintain religious liberty and the free exercise of worship.'[1] Sr. Largo Caballero, Prime Minister, envisages a parliamentary Government by which 'absolute liberty of religious worship would be established.'[2] General Franco is reported to have broadcast that he is fighting for 'real liberty of thought; for respect of religion and tradition . . . in the religious sphere, and as against ceaseless persecution, we stand for that great comprehensive spirit which permitted mosques and synagogues to remain open under a Christian state . . . we shall have a Catholic Spain with its Christian charity and proverbial tolerance. . . .'[3] In an interview with Major-General Sir Walter Maxwell-Scott,

[1] *The Times*, 16 April, 1937.

[2] *The Times*, 16 April, 1937.

[3] *New York World Telegram*, 1 March, 1937; and *Universe*, 29 January, 1937.

General Franco gave 'his assurance that no Protestant pastors or Protestants would be molested for their religion in Nationalist Spain.'[1]

Amid all these difficult circumstances the evangelicals of Spain maintain their testimony wherever possible. At a recent meeting of the International Committee on Spain in Paris an authoritative list was compiled of pastors or others who, although non-combatants, had suffered in the war. Nine names are on the list of those almost certainly executed, or who have died in prison; and six are on that of those whose fate is uncertain. All these cases are in the territory controlled by the Insurgents; from that of the Government no cases have hitherto been reported. At the same meeting many matters in relation to the Gospel in Spain were examined; the question of religious liberty was considered from various aspects, and appropriate steps were taken.

A questionnaire on the possible developments of evangelical work in the future, prepared by the British Committee on Co-operation in Spain, revealed a striking degree of unanimity among both Spanish and foreign workers. The scope of the latter in the Spain of the future will be limited, but if the law permits, there will always be a place for those foreign workers who can work in fellowship with, and not as dictators of, the local churches. There was a common feeling that it was useless to attempt the evangelization of the country on a systematic basis; it was better to seize whatever opportunities offered, whenever and wherever they occurred. There was a great need for thoroughly up-to-date and pertinent literature, both tracts and books. In a few instances, laymen were doing a notable work, but there was a considerable scope for development of lay co-operation in the work of the churches. In the minds of many there was an evident doubt whether the present system of training for the ministry really provided the churches with the leadership they needed. A strong feeling was expressed in favour of a closer union of churches,

[1] *Tablet*, 20 March, 1937.

if attainable. It was felt that, as far as possible, such modern means as the radio should be employed—

> 'Now music's prison'd rapture and the drown'd voice of truth
> Mantled in light's velocity, over land and sea
> Are omni-present, speaking aloud to every ear,
> Into every heart and home their unhinder'd message.'[1]

It is the hope and prayer of many that in the new Spain the voice of truth will no longer be drowned.

Revival of French Protestantism

W. H. Rainey

THE Concordat between Francis I and Leo X, in the year 1516, was a fatal blow to the liberal party represented by Margaret de Valois, Lefevre, Briconnet and others: it removed the supreme authority of the French Church from the Councils and gave it to the Pope, and took from the Church the right of conferring bishoprics and benefices, in order to give it to the King. It destroyed at one blow the liberties of the Gallican Church and the hopes of the Reformers and inaugurated a period of unparalleled persecution. Yet the fury of the papal party did not entirely succeed in destroying the reformed movement in France, as was the case in Spain and Flanders. In spite of a host of martyrs who made the soil of France sacred with their blood, and innumerable exiles who enriched nations overseas, or perhaps because of these, the torch was not quenched. The corruption and intolerance of the Romish Church at this period angered the people to such a degree that, when the inevitable revolution broke out, the priest was as much an object of hatred as the aristocrat. It is significant that the Church, which had once been the friend of the common man, was now regarded as an enemy.

The after effects of this national alienation from religion were felt in the rationalist movement, which, in a certain degree, might be called both the mother and daughter of the Revolution. Backed by the prestige of such great names as Voltaire, and later Renan, it swept through

[1] *Testament of Beauty*, Book I.

France. The impact of the arguments of philosophy and science, as applied to religion, on a people emerging from serfdom and not yet capable of mentally digesting them, was irresistible. If this epoch had few martyrs, it had many victims. Rationalism became the order of the day and a power in the land. Many were affected by it, both in the Roman Catholic and Protestant Churches. Indeed, even to-day, its influence on French intellectual life is far from extinct.

It was at this period that the once flourishing Huguenot Church of France seems to have reached its lowest level. In 1808, four years after the signature of the Napoleonic Concordat, it was reduced to seventy-eight parishes and a hundred-and-twenty pastors. This agreement granted subsidies to all ecclesiastical bodies, Roman Catholic, Protestant and Jewish, in proportion to their numerical strength. Experience showed, however, that State recognition brought responsibilities and limitations as well as privileges, and French Protestantism split on the question of acceptance or rejection. As a result, there came into being the *Eglise Libre* which refused State aid. This division persisted even after 1905 when the Republic abolished all subsidies to religious bodies.

The great French Reformed Churches are Calvinistic in their theology. The religious situation is complicated by the presence of Lutheran, Methodist and Baptist Churches, which hold other views. For a time this was a source of discord, but during recent years, denominational controversy has occupied little place in French Protestant life. The principal Churches have had the wisdom to unite in a Protestant Federation, which is established in its own premises in Paris and has constantly increased its influence in favour of co-operation. Moreover, interest in the oecumenical movements of Stockholm and Lausanne is widespread. As the result of the spirit of these movements, the Reformed Evangelical Church and the Reformed Church are now approaching organic union. Their recent Synods, held at Reims and Agen respectively, accepted almost unanimously a common confession of faith. This

affirms the sovereign authority of the Holy Scriptures, as interpreted by the indwelling testimony of the Holy Spirit, and accepts them as the rule for doctrine and life. It proclaims the fall of man, and salvation by faith in Christ, the Son of God, delivered for our sins and raised for our justification. It is probable that the regional Synods will accept the new statutes in the spring of this year and that a General Synod constituted by the first united Church will meet this year or next. We think it probable that this union, for many years the dream of spiritually-minded men, will be only the first step towards a united Protestant Church of France.

Since the War, the Protestant Churches of France have been drawn together by common difficulties, as well as by common ideals. Chief among the former is the alarming decline in membership and income. Let us deal with these in turn.

French Protestantism, we are told, is declining numerically. There are not lacking pessimists who claim to be able to tell us just when it will become extinct. This decline is certainly disquieting, especially as it contrasts unfavourably with the increase in the number of Roman Catholics. In face of this fact our only consolation, a poor one, we admit, is that the decrease in the number of Protestants is only in proportion to the general decrease in the population of France. Yet the situation of a Church faced with a declining birth-rate is not hopeless. The gaps in the ranks may be filled by new members won by evangelistic activity from the great masses of atheists in the country. It seems that primitive Christianity depended more on this method than on the birth-rate. A bright feature of the situation is that French Protestants are realizing this in an increasing degree. There are a number of societies engaged in active evangelistic work. Among these may be mentioned the McAll Mission, founded in 1871, which carries on an extensive work both in mission halls and in the open air, as well as by means of Gospel vans and barges. It is interesting to note that this Society has received permission to tie up one of its boats to the

banks of the Seine in the very centre of the Paris Exhibition, and to carry on meetings there. Another organization, not less worthy of praise, is *La Cause*, founded in 1920, which tries to reach the intellectual classes by broadcasting and the circulation of suitable literature. Pastor Max Boegner, the well-known French Evangelical leader, speaking recently at a great Conference at Bordeaux, said that the number of French Protestants, as compared with five years ago, is now stationary. It may well be that the tide is about to turn.

Then as regards finance. It is distressing to find the French Evangelical press filled with desperate appeals for money to wipe off the increasing deficit of the Churches, and, at the same time, to hear it stated that if every member gave as little as one franc a week these bodies could be adequately supported. The opinion left in the mind of the casual reader is that the French Protestant is not generous. Before jumping to rash conclusions, however, we must remember that in France, as elsewhere, a considerable percentage of church members are only nominal Christians. There, as in our own land, the financial burden falls on the ever-willing few, who, besides the support of their churches, are faced with the upkeep of a missionary, social and philanthropic work of great magnitude. To give generously it is necessary for people to be inspired by a generous ideal that will lift them above self-interest. That French Protestants are not incapable of sacrifice when faced with such an ideal was proved recently when an appeal for three million francs to place the Reformed Churches on a sound financial basis, in view of their approaching union, was successfully launched.

Finally, we must not forget that the French Protestant Church, weak as it is numerically and financially, can justly claim to be a missionary Church. The Paris Missionary Society, which has been carrying on its work for one hundred and thirteen years, is working in eight different fields. It employs one hundred and sixty-five missionaries and has an annual budget of five million francs. Moreover, many Frenchmen find a sphere of service in the

Methodist Mission on the Ivory Coast and the Norwegian Lutheran Mission in Madagascar. A missionary Church always has a future. There is no reason why this one should be an exception.

In these few paragraphs we have striven to show that French Protestantism, reduced to such a low level at the beginning of the nineteenth century, has risen again. Its membership now numbers about 700,000, divided into 1,038 parishes under the direction of 1,097 pastors. A glimpse has been given into some of its problems, which, after all, are much the same as those facing the Churches of England and America. The solution, there as here, is a spiritual one. Increased interest in religion, and a wider circulation of the Bible, show clearly that the Spirit of God is at work in France. Those who are in touch with the throbbing heart of the land clearly realize this. The material conception of the universe has ceased to satisfy. People are seeking God. There is 'the sound of the wind in the tops of the mulberry trees.'

Who are the Basques?

The Basques live on both sides of the Pyrenees, in France and Spain. Voltaire, referring to their liking for dancing and active games, called them a people 'who jump and dance on the crags of the Pyrenees.' In France there are about 1,300,000 of them, and in Spain 900,000 as well as an undetermined number in Navarre (Spain).

Basque (like Aryan) is a linguistic and social, rather than racial term. The origin of the Basques is unknown, and is a standard puzzle to anthropologists. They are a long-headed people speaking a very ancient language called Euzkara, absolutely distinct from any other known speech. The Basques are, therefore, non-Aryans. About 600,000 Basques speak this language to-day, and the local enthusiasm for self-government is leading to a vigorous revival of it.

They are a highly individualistic folk and their inability to combine for action is the chief reason why they have lost their independence to France and Spain. Strongly Catholic they have made a signal contribution to the Jesuit order. St. Ignatius, the founder, was a Basque, as was also St. Francis Xavier, the great Jesuit missionary to China.

Evangelical work among them in Spain is represented by two small churches in San Sebastian and Bilbao, with just over a hundred members among a population of nearly a million.

Evangelizing to a Finish

T. B. Duncan

THE missionary's task is to establish the church; the principal task of the church is to evangelize every town and hamlet in its district. Thus the problem of evangelizing the scattered villages and farmsteads is, strictly speaking, a problem that belongs to the indigenous church. The surrounding districts constitute the home mission-field of the church which has been planted by the missionary in a strategic centre.

I speak only of missionary work in the part of Brazil of which I have personal knowledge. The river São Francisco flows almost parallel to the east coast of Brazil for about 1,400 miles, and Joazeiro is the central and largest town in the valley. It is also the terminus of the railway from the coast, and of the steamers which come from a thousand miles up-river. It is the chief commercial centre of the valley. Every steamer brings cargoes of loaf-sugar, cotton, coffee, skins, hides and so on. Those leaving the town carry flour, salt and merchandise of all kinds. Joazeiro is thus a throbbing centre of life; its streets and hotels are always thronged with travellers coming from, or going to, the vast country beyond.

From the time of my arrival in Joazeiro I was deeply impressed with the tremendous possibilities of a church there. In view of the many travellers passing to and fro, I realized that the work must be situated right in the centre of the town in order to catch their attention. When a man is away from home he is usually more responsive to invitations, and, sad to say, these are often evil. We determined to give the traveller an opportunity of accepting another kind of invitation, and visualized the days when Gospel words and hymns would echo and re-echo through the region. This was no vain dream for in after days we met many, including one even so far distant as Goyaz, two thousand miles away, who had heard the Gospel for the first time in Joazeiro.

I had heard and dreamed of indigenous churches

from my early days in the mission-field, but it was only when I went to Joazeiro that the idea really gripped me. The Lord gave us a vision of an indigenous church in that town, established during one term of service. This vision gave us an impetus and freed us from too great a devotion to non-essentials. To-day, after five-and-a-half years of work, there exists a truly indigenous church in Joazeiro, self-supporting, self-governing and self-propagating. Its pastor, a competent and well-trained Brazilian, is wholly supported by the church members. It is entirely free from foreign control: not only so, but it is a real missionary church and is already reaching out to the surrounding districts. The missionary phase of the work has passed. The missionary need never go back to Joazeiro, for his work there is done. The expansion of that church, with the development of its own life and worship, the planting of daughter churches in the district, the reaching out to the scattered villages and farmsteads, are problems that will have to be faced by the indigenous church, while the missionary, in the spirit of the master-missionary, leaves his Corinth and passes to his Ephesus.

The following is the story of how the church in Joazeiro was formed.

We arrived in Joazeiro early in 1931. The next day I went to a stationer's to have some visiting cards printed. A printer came out of the workshop to attend to me, and, seeing that I was a foreigner, began to question me. In reply to his questions I told him that I was a Protestant missionary and that I hoped to found an evangelical church in the town. He replied that this was impossible because of the corruption of the people, and he went on to tell me something of the conditions.

It was a horrible story: after listening quietly I asked, 'Have you ever heard of a place called Corinth?' As I expected, he had never heard of Corinth, so I told him that it was a hundred times worse than his Joazeiro and yet a man had gone there preaching the Gospel, and had succeeded in founding a Christian church. I added that I had come to Joazeiro to preach the same Gospel and was

expecting the same result. 'Yes, that is all right,' replied the printer, 'but you just don't understand how bad things are here. Why, the place is so utterly corrupt that there is not a single moral man in the town.' Looking him straight in the eye, I quietly questioned him, 'When you say there is not a single moral man in the town, I suppose you include yourself?' He was visibly upset by this personal and somewhat impertinent question, but when he confessed that he included himself, I told him how the Gospel of Christ can save men from their sins and evil passions. I told him of others who had been transformed and in a few words pleaded with him to surrender his life to Christ. I left him with these words, but six weeks later he applied for baptism. From the day of our talk he said that he had been a changed man, and he was. So our first convert in the São Francisco Valley was won.

It was disappointing not to be able to hire a hall in the centre of the town, but while waiting, vigorous personal work was carried on. Impromptu open-air services were held in most of the streets and an endeavour was made to put a portion of the Scriptures in every home, but by far the happiest and most fruitful work was that of private talks and personal conversations with all kinds of people. The ordinary home life of the missionary brought him into contact with a host of people, postmen, milk-men, water-carriers, washerwomen, maids, salesmen, shop-assistants, shoeblacks, barbers and others. Every chance was taken for saying a word, and opportunities were seized for testifying. I made a habit of going to the biggest café in town every morning, ostensibly to drink coffee, but really to get into contact with the people who frequented the place. In this way doctors, lawyers, teachers, clerks, travellers, a judge and others heard something of the Gospel.

After a few months it was arranged to have a meeting in a hall. It was very small, but was well situated. Here the Gospel was preached practically every night for fourteen months. Great crowds used to gather round the doors to listen, but there were few definite conversions. It was

a time of sowing, the reaping would come later.

One outstanding conversion at that time was that of a young medical student called Diocleciano Cavalcanti. Across the river from Joazeiro is the large town of Petrolina, and, after starting in Joazeiro, we began preaching also in Petrolina. The Roman Catholic bishop of that town bitterly resented this and set his people to persecute us. Some young men, under the leadership of this very able student Diocleciano, formed a band to persecute us and drive us out of the town. We were stoned repeatedly and the work was greatly hindered. No one was allowed to come within hearing of our hall, and we ourselves were subjected to much violence. After some weeks, however, the leader thought of a better way of getting rid of us. He was a fine orator, so much so that when the previous bishop had died he had been chosen to give the funeral oration. His plan was simply this: he decided to get a Bible and discover all the heresies and errors we were teaching and then challenge me to a public debate. He had a great advantage over me in language, and he thought that I should be so completely demoralized before the people that I would never dare to show my face in the town again. The plan was brilliant but it had one flaw, it presumed that I was preaching heresy. When Diocleciano got a Bible and read it, instead of discovering mistakes in my religion, he discovered them in his own. Further study and private conversation brought him to his knees in repentance and faith. The day he was baptized he preached in the little hall; it was then that I realized for the first time what the persecuting companions of Saul of Tarsus must have looked like when they heard their leader preaching the Gospel. Like Paul, Diocleciano went into training, and, after four years, he emerged from our Bible College to take his place as pastor of the church he once persecuted.

In God's good time we obtained a splendid hall, right in the heart of the town, and from our first meeting there, the Lord's hand was upon us. Almost every week souls were brought in and there was scarcely a month without

baptisms. Many who had heard the Gospel in the small hall now made a public confession of Christ and the church grew by leaps and bounds. Notoriously bad characters were regenerated and transformed. An evil-living shoemaker came into a very deep experience of Christ. He straightened out his moral life and became devoted to his Lord. He has brought as many as twenty-five men to church with him. Although very poorly dressed, he puts a five-pound note in the collection every month. When I remonstrated with him once about this he replied, 'Senhor Duncan, when I was in the world I spent five pounds every month on women, gambling and so on. Can you give me one reason why I should not spend as much on my Lord?'

The conversion of a man known as a pillar in the local Roman Catholic church almost caused a revolution in the town. A leader of the social life of the place was brought to the Lord at the same time, and both were baptized on one day. Life at all levels was influenced, and people as far apart as the city treasurer and a poor street-girl were brought into touch with Christ.

Those were vital days for the future church. We felt that it was being poured, as it were, into a mould from which it would take permanent shape, and we were desperately anxious that the shape should be the best possible. Apart from purely evangelistic work, our ministry to the church was based on three important truths. We insisted:—

(1) That a Christian must have a personal experience of Christ. In a Roman Catholic country there is a tremendous danger of people joining the Evangelical Church because they do not believe some dogma or other of the Roman Church. Their eyes have been opened to the errors of Romanism, but there has been no heart experience of Christ. Christ in the heart, and a changed life, as a necessary result of this, were insisted upon.

(2) That a Christian must be a witness. Some are called to be public preachers, all are expected to be witnesses. Witnessing is a solemn duty and growth depends on it.

(3) That a Christian must give systematically. As we had an independent church as our ideal, we trained our converts right from the beginning to give systematically. We made no hard rules, but emphasized the tithe as an ideal system. No collections were taken at our public meetings, but every Sunday morning each member came with his weekly offering in an envelope and brought it to the table. Thus a steady income was assured, and increase of membership led to ability to support a pastor. We knew how impossible it would be for the young church to put up a building while supporting a pastor, and we therefore set our heart on building a church before we left. The weekly offerings were used for this purpose.

These were our three 'fundamentals.' After a time monthly meetings were organized at which all the church business was discussed, and later the members chose their own deacons and elders. My own position was that of a temporary pastor. I explained to them that Christian friends at home had lent me to the church in Joazeiro until such time as it could support its own pastor. In the meantime the church was thoroughly organized. My wife developed quite a gift for women's work and organized a society for women and girls. When we left the city this society had about fifty members, divided into four groups. Each group held cottage meetings, visited, did needle work, and once a week all the groups met to report progress and discuss plans. Regular open-air services were held by these women and girls for the women and girls of Joazeiro. Much good work was done by the society and it contributed from eighty to one hundred pounds sterling to church funds every year.

The conversion of three young men and some young girls led to the formation of a young people's society called *A Mocidade* ('Youth'). In a short time this organization had grown to thirty members. Its members held devotional meetings, study circles, open-air Gospel meetings and social gatherings. Their meetings were all arranged and conducted by themselves. Most of these youths could pray in public and fully half-a-dozen of them could preach

tolerably well. Other organizations were the Sunday-school, a children's class, run on the lines of the Children's Special Service Mission, and a choir.

On the 7th September, 1935, the new church was dedicated, and, by the spring of 1936 we were in a position to invite a pastor. The choice fell on Diocleciano Cavalcanti who was just finishing his theological course, and, on the 24th May, five years to the day from our first public service in Joazeiro, Diocleciano was ordained and inducted to the pastorate. On that occasion I formally handed over the church to him, and two days later I left for home.

Great things hath the Lord done for us, whereof we are glad !

The Gospel in Mexico

WALTER MONTANO

ON a visit to Mexico, lasting over a month and involving some two-hundred-and-fifty hours of travel by train and car, I covered a distance of six thousand miles. Following the decision to make this visit, I received a cordial welcome from President Cardenas on behalf of the Mexican Government and an equally warm welcome from the Minister of Public Health. The National Council of the Evangelical Churches, through their Executive Secretary, Professor Gonzalez Baez Camargo, had already prepared a full programme of evangelistic meetings, not only in Mexico City, but in other States.

When I arrived at the frontier, I saw that various persons were being refused permission to enter. When my turn came, the officials carefully examined my passport, and enquired as to the object of my visit. Among my documents, however, were letters from the President of the Republic and the Minister of Public Health, and these were sufficient. Although my passport described me as an 'evangelical minister' I was given every courtesy, and even my suitcases were passed through the Customs without examination. I was accompanied to the train by two

officials, and was helped on my way with every attention. The five hundred Mexican dollars, which most who enter the country are supposed to deposit, were not required from me.

Near the city of Mexico, I purchased the papers published in the capital, and was surprised to see the notices and accounts of the activities of the Roman Catholic Church. Just as in the most liberal country in the world, these papers were giving religious announcements with full particulars. This was surprising, as I had seen and heard so much about the oppression of the priesthood by the authorities.

In the Mexican Capital.

The first week of my stay in Mexico City was filled with meetings, held in the largest Protestant Church in the republic, which used to be a Franciscan monastery. We began with some thousand people, and by the end of the week, the congregation growing night by night, there were more than fifteen hundred present. Such a crowd made it impossible to squeeze in another person. There were high Army officers, Government servants, representatives of the intellectual circles, even Roman Catholic priests: in fact, all classes of society, political and religious, were represented. The addresses lasted for an hour each night, and there was an attention, silence and interest not often experienced.

One night Mr. Townsend, who is leader of a group of missionaries who are translating the New Testament into the Mexican Indian dialects under the patronage of the President himself, was able to bring to the meeting a man of position and influence whose attitude had always been anti-religious. This friend listened attentively through the whole service, and, according to Mr. Townsend, appeared deeply moved. He was unable to hide the struggle taking place in his soul, and, at the close, hurriedly left the service without even greeting his friends.

The way God worked in these meetings was truly marvellous. At the last two gatherings, the local brethren urged me to make an appeal to those who wished to come forward and accept Christ. On the first of these occasions

forty people, their eyes running with tears, came forward and knelt, confessing their sins and accepting Christ. The following night, when I told the story of my own conversion, more than a hundred came forward, crying to God for the pardon of their sins. The Gospel was new to all these people; they were Roman Catholics who, in all sincerity, were seeking peace for their souls. Nor was it simply the common people who came forward, but society folk and well-known persons. Professor Camargo stated that he saw many people come to the meetings full of pride and even hatred toward us; at the close of the service not a few of them were crying like children, among them an Army General, who, moved to the depths of his soul, gave way to tears. After the meeting many Catholics came to me saying, 'I am a Catholic, but I know nothing about life eternal and now I accept Christ as my only personal Saviour.' Missionaries and workers in general said that they had never experienced meetings with such blessed results.

The second week, by arrangement of the Council, the meetings were held in different churches. In every place the buildings were filled; night after night there were conversions. From seventy to a hundred people came forward to accept Christ, some returning to Him like the Prodigal Son, after having abandoned their faith for many years. All the different denominations united in arranging services, and even by speaking three and four times a day it was not possible to respond to all the invitations. One Sunday afternoon, after a service, a group of workers came with an invitation to visit their district. Sr. Camargo showed them the itinerary and programme of meetings and how it was impossible to fit in even one more; their disappointment was pitiful.

Visit to Puebla.

It was not my intention to remain in Mexico for more than two weeks, but letters and telegrams from different States, begging for a visit, reached the Council. Professor Osuna, an outstanding Christian, and a prominent figure

in the Mexican Government in the time of Presidents Carranza and Calles, came from Monterrey to Mexico City and exacted a promise to visit Monterrey. After prayer, I decided to remain longer and visit Puebla, Vera Cruz, Orizaba, Guadalajara, Aguas Calientes, San Luiz Potosi, Saltillo, Torreon, El Paso (Texas) and Nogales. These last two places are on the frontier of the United States of America. I had to travel almost day and night, and in some places immediately after a service I had to take the train for another State. Professor Camargo accompanied me to Puebla, and there we had united meetings for two nights, and a large number of people were led to Christ. During our visit to Puebla the first National Anti-Alcoholic Congress took place, at the invitation of President Cardenas, with delegates from all the Mexican States and from other countries, chiefly Latin American. Dr. Siurob, Minister of Public Health, presided over the Congress and represented the Government. He invited me to preside over the third full session, in my capacity as delegate of the National League of Social Hygiene of Peru, and extended to me the privilege of being a guest of honour of the Governor of Puebla.

Vera Cruz and Orizaba.

The meetings in Vera Cruz I shall never forget. The church was full, and at the close of the meeting the platform would not hold the crowd of people who came pleading for our prayers. The brethren asked if we could not remain another day, but the itinerary was already fixed and it was quite impossible, so I said, almost jokingly, 'If you would like a meeting at four-thirty in the morning . . . !' Thinking no more about it, I went to bed, tired out, but exactly at four-thirty in the morning I was awakened; the pastor and other brethren had called for me, and when I went to the church there were two-hundred-and-fifty people gathered for a meeting. Oh, how God worked that morning in the hearts of those present!

From Vera Cruz I went to Orizaba. Here the hall, big though it was, would not hold the people. The street

was full and men and women were sitting on the paths. There were more than fourteen hundred people present. Here also, after the meeting, the brethren begged me to wait another day. In this instance, I invited them to a meeting at five in the morning, and at this hour, in the bitter cold, there were six hundred people waiting. It is impossible to narrate all the details of these gatherings: it suffices to say that the presence and power of God were evident, and we felt the fire of the Holy Spirit kindling our hearts.

From this last place we returned to Mexico City for other meetings which had been arranged. In the Young Men's Christian Association there was a magnificent gathering of people who did not belong to any of the churches. There were Communists in the audience who tried to trouble us a little, but everything went well and there were no serious difficulties. Again, on another evening, the united youth of the Federal District met me to the number of two thousand. It was a most touching occasion, when crowds of young people of all denominations dedicated themselves to the service of God with all their heart—one fervent spirit of love and unity. On that night also they agreed to issue an appeal to the evangelical youth of all Latin America to work on behalf of the forthcoming Congress of Latin American Evangelical Youth, in which they proposed to study the best methods of a vigorous campaign for the evangelization of unconverted youth.

The Theological Seminary.

In Mexico City there is a centre for preparing young men for the ministry. The President and the other professors are men of real consecration to God, and the seminary is a centre of training for all denominations. As part of my programme in Mexico, the brethren arranged that I should give devotional messages to faculty and students every day. God blessed these meetings much, and foreign missionaries, pastors of churches, professors from the seminary as well as the students, and also workers

from the Sunday-schools, came unfailingly. The theme was that of consecration and service.

Other States.

From Mexico City, I set out for Guadalajara, accompanied by two outstanding Mexican Christian leaders, and again had most encouraging services. Our journey was continued to the places already mentioned, and in every town we saw the hand of God. In Saltillo, even the Adventists came in numbers to the meetings, and it was encouraging to see pastors of all the different churches on the platform. Passing on, we spent two days and nights in Monterrey, accompanied by Professor Osuna and a Methodist Bishop. There were enormous crowds of people, so that neither in the Presbyterian nor the Methodist Church was there room for the numbers who sought entrance, and large crowds had to remain outside.

From Monterrey we passed to Torreon. Here we were met by a fine group of workers of the various churches, and Colonel Curti, a member of the Government, had arranged to entertain me in his home. Here also the meetings were united and had been well advertised in the press which had solicited information on the themes to be dealt with; such notices were inserted free of charge. The editor of one of the most important daily papers in Torreon was converted, together with his wife. The pastor of the church where we had our meetings anticipated large crowds and had pulled down a wall to throw two large rooms together, but even so a large number of people had to remain outside.

When I arrived at the city of Juarez, I heard a number of people calling my name. These were pastors and brethren of various churches who, having been notified by telegraph that we were passing, had arranged three meetings in El Paso (Texas) just over the border. These were held in the Lydia Patterson Institute, and, at the close of the evening service, some five hundred people raised their hands as an indication of their desire to receive Christ into their hearts.

Leaving El Paso, I was met at a wayside station by the well-known evangelist and hymn-writer, Sr. Athans, and his wife, who begged me to go with them to Nogales as I was expected there. I had to leave the train and accompany them, and found it necessary to remain for two days in Nogales, where God also prepared a spiritual feast. Many were turned to Christ, and many others were built up in Him.

The fact that most of these meetings were united gatherings tended to more co-operation between the different churches. There has come a greater spirit of unity among the workers; in fact, in many churches there are now united meetings for prayer among the workers of the different denominations.

Final Considerations.

Mexico is passing through a unique phase of its history. The clouds of confusion have not yet passed from its sky, nor will they do so quickly. Everything is in a state of uncertainty and it is impossible to foretell what to-morrow will bring. The properties of churches and religious colleges are in continual danger, for at any moment the Government can take possession of them. As a matter of fact, many of the Protestant schools are closed and cannot exist if they teach religion. Some evangelical schools have had to be turned into purely commercial colleges or institutes for social instruction. It is difficult to understand the situation, for some of the actions of the Government seem quite contradictory in nature to others; shortly after I left Mexico, I was told that the Government had restored a valuable property to the Presbyterians.

While I was in the country a congress of schoolmasters was held to discuss methods of education. There was practical unanimity on the necessity of laying more emphasis on the fight against religious teaching, and what is called fanaticism. The Director of a school told us how the Governor of the State had again and again tried to get him into trouble because he had refused to teach rationalism and to give anti-religious instruction.

As Mexico is a federal country it is left to the Governor of each State to interpret the programme of education as he may choose. Consequently, there is great variety according to the local attitude. There are a few schools where the teaching is not only anti-religious, but immoral; there are some teachers who pervert the children by extreme programmes of sexual education; one even sees such programmes based on illustrations of the corrupt lives of certain priests, and with openly immoral pictures. This does not occur everywhere, nor is it officially recognized. Nevertheless, because of the liberty of interpretation and the fact that there is no uniformity or proper standard of teaching, the enemies of religion take the opportunity to inject their poison into the hearts and minds of the children.

With regard to the preaching of the Gospel by foreigners, although it is severely limited by law, there are still foreign missionaries in Mexico who carry on their work, perhaps with even better results than before. Personally, I was never molested in any single instance. The central department of the Government made it clear that I was free to speak in any part of Mexico with perfect liberty.

New Methods of Evangelism.[1]

The restrictive laws of Mexico in the matter of religion have turned out favourably in many senses :—

1. The Evangelicals have felt compelled to unite for one common object, to preach Christ crucified.

2. They have adopted new methods of evangelization, which in other circumstances, probably they would not have adopted for many years. It was most interesting, for example, to accompany Dr. Wallace, a missionary of the Presbyterian Board, and Sr. Baez Camargo, to what they call 'Wednesday Breakfasts' in one of the best restaurants in the capital. To this are invited people of the intellectual classes. On this occasion we stayed from seven until ten in the morning, while I spoke to them of my personal experience of Christ.

3. Now that the foreign missionaries cannot conduct definitely

[1] See *Religion in the Republic of Mexico*, by G. Baez Camargo and Kenneth G. Grubb. Published by the World Dominion Press. Post paid 5/6

religious services they are discovering other methods. Mr. Norman Taylor,[1] a Presbyterian, is working with fine results among the soldiers. I accompanied him one morning, together with Mr. Huegel, when we visited several camps. Mr. Taylor has a small wireless set installed in his car, and first of all he gives a little music to these isolated soldiers. Then Mr. Huegel gives them a Bible talk, urging upon them the need for repentance and turning to Christ. On this occasion, all the soldiers held up their hands asking for our prayers, and many bought New Testaments.

4. Other missionaries, such as Mr. Reifsnyder, have sought some method of reaching the students of the college and university, gathering them together weekly for 'lay sermons.' The night I was there, there were twenty-two students, among them Roman Catholics, who were deeply interested and obviously anxious to continue meeting with Mr. Reifsnyder.

5. In the midst of the difficulties presented by the law, the workers have had to fall back on propaganda by the press. It is difficult to calculate the great results attained in this way by the Latin American bookstore, under the direction of Sr. Baez Camargo. This establishment is visited by all classes of people interested in books, and Sr. Camargo has an evangelical message for all. The method and system which he uses attract Communists, revolutionaries, students, professors, publicists, and others, and all receive the Gospel message. Under Sr. Camargo's direction there has been launched a new publication, *Luminar*, the only review of its kind in Latin America, which presents the Christian message in a form appropriate to Latin American interests.

6. Social centres have been created, where it is now impossible for religious schools to carry on, and in these centres libraries have been started and informal gatherings held to discuss religion and matters of general culture. A considerable number of people come to these centres, and read the evangelical literature.

7. Professor Camargo has also organized youth camps, which have had a fine spiritual influence. These camps go into retreat for one, two, or three weeks, and, away from the noise of the world, the young people give themselves to the study of spiritual things. In these retreats, both young men and women who took no part in religious activity before and never entered a church, have been converted.

8. The National Council has also organized regional institutes where, for one or two weeks, lectures are given on Biblical subjects and other matters of spiritual interest.

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[1] See 'Among Mexican Soldiers' by Norman Wilde Taylor, WORLD DOMINION, July, 1935.

9. The pastors have altered their presentation of the message. Instead of preaching theological doctrine or developing a controversial theme, they are speaking straight to the hearts of the people ; and to-day there are more conversions than in the time of full religious liberty. They have also seen the necessity of coming out of the churches and undertaking personal work. The members of the congregations are taking up personal service, and are realizing their individual responsibility to win souls for Christ.

10. According to the law, women are not included in the prohibition against the exercise of the ministry. To-day, even denominations which, on principle, do not permit women to minister in the church, have seen the need of employing them for the work of the Gospel, and have even appointed them *pastoras*. Consequently, women are working with great zeal, some of them as directors of congregations.

11. The youth, indifferent hitherto to the necessity of testifying before others, are not only uniting among themselves, but working openly ; groups of young people go out to different suburbs and carry on regular services, also visiting the homes. One such group has dedicated itself to carrying the Gospel to outcast women, a truly apostolic labour.

12. The difficulties with which the evangelical bodies are faced have made the workers feel the imperative necessity of more prayer, and a turning to God for the solution of the religious and spiritual problems of Mexico. They have issued a circular, addressed to ' our brethren in the common faith of Christ scattered throughout the entire Mexican Republic,' calling them to a deeper consecration of life and to the practice of daily prayer.

Church and School in Mexico

The impression given by some accounts that churches are now enjoying complete liberty in Mexico is false. The attitude of the President is that ' in proportion as the Indian goes to the school he will leave off going to the church,' and the President has also stated that it is not the business of the Government to ' carry on anti-religious campaigns.' The situation is, therefore, quite different from that in Russia. Recently the Supreme Court, hearing an appeal from three priests, stated that the laws, which limit the number of priests to the real needs of the people, must not be abused, and factors of population and distance must be taken into account. But the laws remain, and there is no disposition at present to revoke them.

The Challenge of Ecuador to the Christian Church

M. Garrido Aldama

FOR a long time it has been well known that North America has looked on South America as the most suitable field for economic and political expansion, but it is not so well known that Europe, which has also always coveted the economic resources of the South American continent, is once more fixing its attention on the virgin fields of these young republics, as the only place of escape from the hecatomb which seems inevitable in the Old World, as a result of the clash of vested interests and national egoisms. In spite of the political revolutions which periodically recur in South America, in spite of the dictatorial régimes which govern the majority of these peoples, in spite of the restrictions which Governments seek to impose on certain classes of persons, new capital in the form of gold and men continues to reach its shores in increasing quantities.

Before I left the Pacific coast in March of this year, a German ship passed through the Panama Canal with more than four hundred of Hitler's subjects who were on their way to establish themselves in the republics of Ecuador, Peru and Chile. From the information that I could gather, the majority of these persons were young men of some education and resources who were seeking a future, fleeing from the ruin of their careers and even loss of life in the war which, in their opinion, was threatening Europe.

For these young men, and for a good number of people with vision in Europe, South America is the continent of the future, and, for this reason, they watch its movements with covetous glances. The frequent political upheavals are, for them, not of great significance. The republics are young and are playing at politics, and those who still resort to violence to solve their problems do so in much the same spirit as two South American teams who wind up a

football match with shouts, or individuals a chess contest with blows. Experience is teaching them, however, that this state of affairs cannot always continue, and they do not hesitate to confess that it is necessary to mend such ways.

But, while those with social and economic interests are fully aware of the opportunities of the New World and hope to extract some advantage from it, the Christian Church does not seem to be endowed with zeal and with the wisdom of the serpent, which its Master commended, nor does it discover and profit by the opportunities among these peoples who so sadly need the Gospel of Christ.

I will confine my remarks now to Ecuador, because, in my opinion, it is the South American republic to which the Church of Christ has given least attention, and because at this moment it offers a field of opportunity to the evangelical world. Its geographical situation, between two republics of greater population, larger economic resources, and more eventful history (Peru and Colombia), has contributed to the fact that it has been more or less ignored by those who have studied the spiritual needs of South America. Only thus can the fact be explained that, while Peru with a population of 6,000,000 inhabitants, has 200 missionaries and 270 national workers (1 missionary to every 30,000 inhabitants, and 1 national worker to every 22,000), Ecuador, with over 2,500,000 inhabitants, has hardly 40 missionaries and 8 national workers (1 missionary to every 62,000 inhabitants and 1 national worker to every 310,000). Up till recently Colombia also has been relatively ignored by evangelical missions, but in recent years the latter have acknowledged this neglect of the homeland of the great Bolivar, and have responded with such generosity that it can now be said to be well occupied from a missionary point of view.

Passing from this comparison of the number of workers to the results achieved (although I in no way consider such results to be a just measurement of work accomplished), we find that the need of Ecuador appears to be relatively even more striking. According to the data given by Mr. Kenneth G. Grubb in his *Advancing Church in Latin*

America,[1] there are 10,470 communicants in Peru and 25,000 evangelical Christians, that is, 1 evangelical to every 246 inhabitants. Ecuador has 503 communicants, with 1,500 evangelical Christians, that is, 1 to every 1,733 inhabitants. I think that a more recent and careful examination of the situation in Ecuador would give results somewhat more favourable to the evangelical cause in that republic, although it would remain by far the lowest, in the proportion of workers and number of evangelicals, among all the Spanish-speaking republics.

While Ecuador is the republic in which an intensification of evangelistic work is most needed, it also offers the exceptional advantage that the present Government has noted the excellence and advantages of evangelical work, as well as the small scale and slow progress of our efforts, and, through one of its Ministers, has let the missionaries in the capital know of its desire that activities should be intensified in order to make their work more effective.

It is well known that freedom for evangelistic activity among the peoples of South America principally depends on the attitude which each Government adopts towards missionaries. Cases have occurred which might be repeated at any moment, in which missionaries who have enjoyed the greatest freedom for propaganda one day, have had all their activities absolutely prohibited the next day, as a result of one of the frequent sudden changes of Government, except inside their own houses of worship, and even then with restrictions. Thus, Ecuador has at present a Government which not only views the activities of evangelicals with sympathy, but also encourages the workers to increase their number, because the benefit which the message of the Gospel can bring has been appreciated.

I think that it is the duty of the Christian Church to try and profit by these exceptional conditions, and to make the message of Christ known before they pass away, and the facilities offered to-day are limited. To this end we employ the most practical and useful means of evangelistic propaganda which experience and modern technique put

[1] Published by the World Dominion Press, 1936. Price 1/-.

within our reach. Providentially, Ecuador has the remarkable privilege of possessing in its capital the only radio station in South America which has the proclamation of the Gospel of Christ, in the republic and the neighbouring countries, for its principal end and object. Four years ago Mr. Clarence Jones, of Chicago, an expert in the management and technique of radio transmission stations, and a man full of zeal for souls, perceived the advantages possessed by this means for the extension of the Gospel, and, with the assistance of some friends, he managed to establish a station called 'The Voice of the Andes' in the capital of Ecuador. In spite of difficulties and innumerable obstacles, 'The Voice of the Andes' has acquired a reputation for seriousness and impartiality in the view of the authorities. With Christian persistence it has proclaimed the message of the Gospel day after day, accomplishing unaided an end which would have required much more time and a greater number of persons to achieve by any other means.

Prejudices against Protestants, which form one of the principal obstacles against the acceptation of the Gospel in Roman Catholic countries, are disappearing rapidly in Ecuador, because 'The Voice of the Andes' has made people see that the message of the evangelicals is not one of hate or of foreign imperialism, as they have been told, but one of Christian peace and love. On more than one occasion, when missionaries have been preaching in the public *plazas*, someone in the audience has interrupted them, saying, 'We have already heard what you are telling us from 'The Voice of the Andes,' and thus the missionary has found the ground prepared for his message.

More recently, 'The Voice of the Andes' has acquired transmission equipment of sufficient power to reach easily the other South American republics, and it is the intention of the directors to intensify the broadcasting of the message of Christ, setting aside a worker of Spanish nationality for this sole object, so that not only the matter but the form of the message may be the worthiest and the most acceptable for every class of hearer. Is not this activity one in

which the Church of Christ should be interested, and which it should support with its prayers ?

The scope of the radio, however, is impersonal and incomplete because it only reaches a certain class of persons and that without the personal contact which Christian work demands. It is necessary, therefore, that radio work should be supplemented and completed by other means. The printed page and the direct activities of the evangelical worker are absolutely essential in bringing the Gospel in touch with all classes of society. Many who cannot be interested by the radio, because of their economic situation, or the place where they live, can be reached by means of the printed leaflet, the well presented tract, or the book prepared with a knowledge of local circumstances and racial characteristics.

In regard to printed propaganda, Ecuador is somewhat behind the times. Missionaries of the Christian and Missionary Alliance (who, with the exception of a few belonging to the Gospel Missionary Union, are the only missionaries in Ecuador) have made such use as they could of the press as a means of evangelization, but the possibilities are very much greater than anything that they can accomplish alone. In order to fill this gap, measures are now being adopted to intensify the use of the written page, employing reviews, tracts, and even the daily press, with this object.

Finally, Ecuador needs men, men of apostolic gifts, endowed with zeal and the spirit of self-denial, and in every way equipped to present the message of salvation in Jesus worthily and conscientiously. In saying this, I do not refer particularly to the foreign missionary. It would be vastly preferable to utilize as many national workers as possible. Unfortunately, there do not yet exist national workers in sufficient numbers and with the preparation necessary to face squarely the spiritual needs of the people. Ecuador is thus suffering from the same lack as the other South American republics, but on a much greater scale. Years of experience in Peru and other countries lead me to say that the foreign missionary

is not, in general, the one called to enter new fields of evangelization. Among our peoples there exist a large number of prejudices and obstacles against the public and direct activity of the *gringo*, which do not exist when a national citizen breaks the ice with the message. Once the national has secured interest in, or acceptance of, the message by some, the interested groups are the first to request a visit from the foreigner so that they may receive more instruction. If he follows the national worker, the foreign missionary, who has learned how to sympathize with the national spirit, will find a large field for the exercise of his zeal and activity, and will receive a warm welcome.

Ecuador, the neglected western republic of South America, urgently needs the interest and prayer of the Church of Christ, and, through its own authorities, solicits immediate help. Rarely can the words of Christ be applied with such accuracy as to this situation: 'The harvest indeed is white, but the labourers are few. Pray the Lord of the harvest that He may send forth labourers.'

A Definite Objective

DURING a recent holiday in Germany, which included a stay in Berlin, I visited the headquarters of the Hitler Youth Movement where I saw many things of great interest. Though opinions must differ, both as to value of objective and method of action, and though exception might be taken to various details in the outworking of the organization, yet with these things I am not, for the moment, specially concerned. Everything interested me, and a great deal impressed me deeply. I listened with attention while an enthusiastic young leader expounded the principles of Nazi reform, but when he had finished then I spoke, and he, in turn, gave me his undivided attention as I told of Christ and His service. When I had finished he said, 'Where we differ from the Christian Church is that we have a definite objective. We know what we want and we know that we shall get it because we are united on the subject. The churches are divided and have no common aim. I go there (nodding his head toward one church steeple), I shall probably be warned against what I shall hear at that other place (indicating a distant belfry). Without a common object, and without unity of method, the Church can do nothing for us.'

When we had parted I was meditating on the words of my Master: 'May they all be one . . . that the world may know.' 'May they all be one . . . that the world may believe.'

—*A Correspondent.*

The Position of Christianity in the Near East

KARL FRIZ

THE Christian churches in the Near East (Armenia, Asia Minor, Syria, Iraq, Palestine, Egypt) have several features of interest. This region played a significant role in the early history of Christianity, in the development of the Church, and in the creation of its dogma and worship; here the Eastern form of Christian faith which prevails from the Mediterranean to Eastern Asia was elaborated. In the Middle Ages, mighty tempests passed over these lands and broke the vigour of rich Christian cultures and church organizations; but these small remnants of a great past still seem to be of considerable importance: these churches are the outposts of Christianity against the non-Christian East, and to-day they are even more so since Islam is concerning itself with its own political power and unity, and also, more recently, with its inner revival and strength.

We are concerned here with three groups of churches:—

1. The Greek Orthodox Group (the Patriarchates of Constantinople, Antioch, Jerusalem and Alexandria).

2. The Near-Eastern National Churches which, in the course of the Christological disputes of the first centuries, and under political pressure and racial tendencies, have separated from the Church of the Empire (East Syrian or Nestorian, West Syrian or Jacobite, Armenian or Gregorian, Coptic and Abyssinian Churches).

3. The Groups of Oriental rite which are united with Rome.

Apart from these there are the churches and communities which have been built up through the work of modern Protestant missions.

The relations of the churches in the Near East are complicated, as political, religious and racial points of view are intermingled; in the Near East all national divisions take a religious aspect and national movements are sharpened by religious considerations.

I

Let us consider first the churches of the second group, the Near-Eastern National Churches. It is not easy to give a clear explanation of their thought and position. It is a strange world. Ecclesiastical arguments and forms, which we in the West only come across in the study of church history and dogmatics, are still to-day burning questions in these countries. But are they really of living importance? Do the faithful to-day really know why their church leads a separate existence? Is it not probable that the masses are only conscious of negation? But the divisions remain. Ecclesiastical relations are limited to the exchange of formal visits between high functionaries at important festivals and on other ceremonial occasions. Even to-day one group will hold the other to be heretics and schismatics.

A brief summary of a complicated subject must suffice here. The once powerful East Syrian (Nestorian) Church created a rich theological and liturgical literature, and played a significant role in the spread of education and culture in the Near East; its church organization and missions spread far into Inner Asia in the thirteenth century; to it also the Syrian Christians of Malabar (India) owe their origin. This church has been ground down to quite small fragments to-day.

In the War, and subsequently, these people, known as Assyrians, were further broken up. They were involved in the political exchanges that took place between Russia, Turkey, France and England. Their misfortune was, and still is, that they lived in strategically important and coveted regions, such as Azerbaijan and Kurdistan, but especially that they cling faithfully to the inheritance of their fathers and their own racial and religious characteristics; even to-day they speak a dialect of the old Aramaic language which they still use in worship.

More recently their desire for a political independence compatible with their religious demands brought them into conflict with the young State of Iraq in its pursuit

of national unity. The League of Nations failed to find a solution for this problem, and to-day the last remnants are scattered among four countries, Syria, Iraq, Persia and Russia, in the most wretched economic conditions. Their church organization has broken up, their rich literature has been destroyed, their schools are ruined, their priests live in a lamentable state of spiritual and actual poverty. They seek the satisfaction of their religious needs often in other churches. An old Christian Church is thus dying.

The Armenian-Gregorian Church, also one of the oldest national Christian Churches, and formerly one of the outposts of Christianity over against a non-Christian world, is suffering from all the distresses of this persecuted and psychologically difficult people. The situation of the Armenians in Russia and the position of the Catholicos of all the Armenians in Etschmiadzin are not clear. The latter appears to be a tool in the hands of the Soviet, and he seems to find willing adherents among the needy Armenians. On the other hand, the Armenian national party is active in Syria, and seeks to revive the people and church, building on the strength of the past and fighting against any surrender to its hostile environment.

Armenian worship conveys a strong impression of the deeply religious character of this people, which, as the past shows, is even ready to sacrifice life for religion. And yet the impression remains that the simple believer no longer understands the significance of the services. The faithful conservatism of the older folk hinders novel adjustments, a difficulty that has to be faced in all the Near-Eastern churches.

It is clear that the ancient Christian churches of this region can no longer retain their members without spiritual awakening. As for the Coptic Church in Egypt, it is fated to suffer constant losses to Islam, and in Abyssinia, since the Italian conquest, Roman Catholic missions will make an even greater bid for it, and their political and cultural superiority will not be without effect.

II

We now turn back to the first group, the Greek Orthodox group. The different sections of the Greek Orthodox Church are passing through a most difficult time, and are suffering from considerable shocks to their outward standing and inner life. The traditional defender of Orthodox Christianity in the Near East, namely Russia, has passed under the power of Bolshevism, and the Orthodox Churches have lost the protection and aid of the Russian Church and State. The traditional Near-Eastern patriarchates, whose existence has been so significant in the history of the Church, have specially suffered, for in the past Russia powerfully protected them. The Patriarchate of Constantinople, 'which was once such a strong and leading Eastern church, the Mother Church of all the European Orthodox Churches, seems to-day to be a ruin and a shadow.'[1] The great Christian communities of Asia Minor are destroyed, the faithful have been absorbed or have fled to Greece. The Patriarch in modern Turkey has lost his former power, and his leadership as the œcumenical Patriarch of all the Orthodox Churches has been weakened. The autocephalous churches, especially in the Balkans, increasingly pursue autonomy and are no longer ready to receive binding instructions from Constantinople.

To-day it is common to hear the transference of the œcumenical Chair to Greece discussed, possibly to Mt. Athos, or the founding of a 'Superior Patriarchate' or the creation of a permanent Synod above the Patriarch, all of which proposals are astounding. It must be remembered that Constantinople has always been the heart of Near-Eastern Christianity and that faithfulness to tradition is exceptionally strong in the Orthodox Church.

Still greater are the difficulties in Alexandria, Jerusalem and Antioch. In Alexandria and Jerusalem the Church suffers through the tension between the strict oversight of the higher Greek clergy, who have hitherto had all the ecclesiastical authority in their hands, and the mass of the

[1] S. Zankow, *Orthodox Christianity in the East* (Berlin, 1928).

Arab church people who want a share in the control of church affairs. The question of political power also affects the situation. In Egypt the Mohammedan Government patronizes the Arab Christians; in Jerusalem, the English mandatory Government seems to protect the higher Greek clergy in the Patriarchate. The relations of the churches are deeply influenced by the struggle of the Arab people for independence and freedom.

Church life in the Patriarchate of Antioch has suffered for years through bitter strife in the churches. No question is treated purely as a church affair, but openly and mainly as a matter of worldly interest. 'Certain church leaders dedicate the greatest part of their activity to purely worldly concerns . . . so that one may well ask where these servants of God find time to trouble themselves over the welfare of the faithful. To most of them religion is only a mere form and political instrument,' thus has the situation been summed up recently. The French Mandatory authorities constantly intervene in these disputes in the interests of internal order and safety. To judge by reports, similar conditions seem to obtain in the Orthodox colonies of America.

It is easy to understand that the several independent churches, under the pressure of these manifold difficulties, cannot agree over the great questions which have sprung up since the War. There is a pressing call for reforms dealing with matters which affect the deepest life of the Orthodox Church, such as the Calendar reform, the position of the oecumenical Patriarchate, the second marriage of widowed clergy, modernization of church vestments, changes in regulations for feasts and fasts, simplification of the Mass and of worship, introduction of the vernacular into the liturgy, co-operation of the lower priesthood and laity in the direction of the Church.

For years these questions have been discussed, but until now all attempts at common action have failed. What higher church authority could give a final decision on such questions? The impression constantly is left that, in an age of national ambitions, the many autocephalous

churches have hardly any common uniting interest. Yet are the one faith, the single 'cultus,' the similar constitutions, an ancient and common history, still sufficient forces to resist political trends which would destroy their unity? Even the œcumenical council, planned years ago, has never taken place. Many churches have let it be known that they undoubtedly would not feel themselves bound by its decisions. The tension between authoritative pronouncements and the right of free interpretation by the theologians have also to be considered. Where does that church teaching begin which cannot be disputed? Only the creeds of the seven œcumenical Councils are absolutely binding; but how are they to be explained? The ancient questions which have caused so much division recur. And what is to be said of those themes which, in different spiritual and political connections, have become burning but unanswered questions? Rome is here in a better position: she possesses a living authority which can make fully binding decisions while the Orthodox Church adheres to the principle, and is proud of it, that it must stand by the positions adopted in the first centuries.

In this connection, the Orthodox Theological Congress of November, 1936, in Athens, was of very great significance. It was brought about by a common effort of all Orthodox Churches and theologians and contributed considerably to the breaking down of the walls of division.

What can be said about the religious life of the Orthodox people? The outside observer must always hesitate to judge the internal position of any Christian church, especially in the case of one so different from those of the West. Is the ecclesiastical point of view the only right guide?

In Roman Catholic literature, to which one has usually to turn for information regarding the latest developments, a dark picture is drawn, which can often be confirmed by the independent observer: the religious ignorance of the mass of church folk and of many priests is great; the latter seem more and more to be drifting into corruption, worldliness and political manœuvring through which they

become involved in unhealthy rivalries; religious life is limited to the performance of external ceremonies; there is an absence of spiritual religion, and the priests do not seem to be capable of giving the faithful any strong lead; superstition is increasingly taking the place of faith; the masses are coming under Communist influence, and educated groups, especially in Syria, are drifting towards French rationalism. We are, however, surprised to see a certain optimism in the outlook of some of the Orthodox theologians on the church. Zankow, for example, writes: 'Orthodox Christianity is concerned with the problem of its own inner revival. The morning light of a new life is breaking on it.' And one must remember the well-known saying that Eastern Christians do not understand how to live, but only how to die.

III

The attempt of the Roman Catholic Church to unite the Eastern churches with herself is of great significance. Early efforts to attain unity by Councils or full absorption (latinization) of the Eastern churches, as in the times of the Crusades, do not now exist. Any hope of a return of the Eastern churches as a whole, or even singly, has been given up. The Orthodox groups which have come out of their churches in order to unite with Rome are known as Uniat Churches. These retain their own rites, discipline, hierarchy and language in the liturgy; everything, in fact, in their tradition that is living. The accusation that union means a break with tradition, and a loss of national individuality, is thus countered.

There has been success in leading a group from each of the churches into such union. The results have not been large (hardly five per cent), but considerable hopes for the future are held out, because on the Roman side there is a conviction that schism and heresy have done a really destructive work, so that the desire to be united with the one Church founded by Christ must overweigh all other considerations. Theological differences are not considered to be very significant if the Eastern Church is only ready to bow under

the authority of the papacy. In the Near East, Rome renders very great service, especially in the education of a capable clergy. The spear-head of Roman propaganda, however, is the school. In Lebanon-Syria, for example, the Catholic school easily takes the lead, and this is true elsewhere in the Near East.

The papacy directs the affairs of the Uniat churches through a special body, since 1917 known as the 'Congregation on behalf of the Eastern Church.' The development of these Uniat churches has introduced even more complications into the already involved ecclesiastical situation in the Near East. In Syria and Lebanon there are four non-Uniat and five Uniat groups among a total of about half-a-million Christians. Five different church leaders bear the title of 'Patriarch of Antioch.' Much difficulty and confusion is thus created for the mass of simple, uninstructed people. The visitor to the Church of the Holy Sepulchre in Jerusalem notices the jealousy with which the separate churches protect their traditional sections and deplores such constant rivalry in a holy place. All this goes on in the presence of the unity of Islam.

How important for Rome is the work in the Near East was shown in the bestowal of cardinalship on the Patriarch of the Catholic-Syrian Church (the Uniat branch of the Jacobites) in December, 1935. It was quite obvious that this would hardly please the Maronite Patriarch who is leader of the strongest Uniat Church with 260,000 believers and 100,000 abroad (in contrast to 65,000 Syrians), and who has a wide influence in Syria.

The Maronite Patriarch, Mgr. Arida, has taken a decisive part in recent events: he has identified himself with the Syrian nationals in the struggle for independence in the mandated region of Lebanon-Syria. In the Omayad Mosque in Damascus he was solemnly thanked for his stand, and at a big reception he was greeted as the leader of the nationalists. French interests in the Near East cannot afford to overlook this fraternization between Maronites and Syrians. Recently, however, this friendship seems to have somewhat cooled down. Those who know the

history of Syria will also doubt whether any relations between the Crescent and the Cross, such as are possible in face of a common challenge, will really endure.

On the Orthodox side the activities of Rome are sharply resented. The Orthodox regard the schism between the two churches as a gulf that cannot be crossed, and all reports about Roman-Orthodox conferences or drawing together must be regarded with caution. The following quotation expresses the Orthodox standpoint :—' There always exists in Rome the same spirit of exclusiveness, the same mingling of the revealed truth of God with papist innovations, the monopolization of the mercy of God. Rome is the tower of the foolish Babel, only by pronouncement of Rome is the temple of universal Christendom to be raised.'[1] Or : ' Unity in the strictest sense exists only in the Orthodox Church. She is the teacher who from the first centuries up till to-day has remained faithful. We Orthodox are accused by Catholics, that we seem to stand still. Yes, we prefer this position to all progress and development which implies an alteration of spiritual revelation. Reject your errors and innovations, turn back to an unfalsified faith in one undivided Church, return again to the traditions of the œcumenical Councils, with their authority above the judgments of the papacy, and the Orthodox Church will unite with you.'[2] Rome, therefore, concentrates on exploiting the needs of her not-too-prosperous neighbour in her own interests.

IV

Protestant missions also work in the region of the Eastern churches. Recognizing the worth of these old churches, and their burden under the pressure of foreign rule, they have earnestly desired not to create any new church. They wish to help these churches to achieve an internal reform through the power of the Gospel. The

[1] Germanos of Thyatira, commenting on the papal Encyclical *Mortalium Animos*, 1928.

[2] Official Comment of the Œcumenical Patriarch on the same publication.

development of this idea, however, generally leads to the establishment of mission communities.

For example, the charitable and missionary work of the American Board among the Armenian people in recent times is important. But the linking of help for bodily needs with the preaching of the Gospel is viewed with suspicion. The Eastern churches mistrust this approach. They consider it shameful that they should be regarded as the objects of mission work, and they point out that a wedge should not be driven by such means between the people and their religious affiliations. The Armenian Gregorians emphatically adopt this standpoint. The Anglicans occupy a special position which leaves the outlook of the Eastern churches unaffected, and even establishes a connection on the grounds of mutual recognition and equal rights. Political prejudices, however, have arisen here also, formerly in connection with the work among the Nestorians, and more recently in Egypt and Palestine.

The fundamental position of the Orthodox Churches in relation to Protestantism is by no means clear. In some of the essential treatises of the Greek Orthodox Church criticisms of Protestantism are sharply expressed; Protestants are regarded as the principal leaders of heresy. In recent times this crude position seems to have been significantly modified, and the fact that Orthodox theologians have studied at Protestant universities has had, and is still having, a good effect. Even in church practice this distinction between a crude and a more appreciative understanding of Protestantism is becoming noticeable, but to most Orthodox Christians Protestant churches simply do not appear as true churches. To them, the evangelical minister is merely an interpreter of a culture and not of a church. For converts re-baptism is commonly required. Here again, the Anglicans have a special position, as, in the Orthodox view, they have conserved intact the priesthood and the Eucharist.

The Orthodox churches have from the beginning shared in the œcumenical movement (Stockholm and Lausanne). In their own view, they have a large contribu-

tion to bring because of the richness of their sacred tradition. A real difficulty, however, appears here: while we Protestants claim to recognize the Gospel as the only fount from which all Christian and church life has to be drawn, the Orthodox Church, as the one body interpreting the ideal of an undivided Christian Church and drawing its inspiration from its continuous historical past, necessarily thinks that it must work in such a way as to make itself both the uniting force and the central point of unity.

In face of the ecclesiastical situation in the Near East as it impresses an impartial observer, the question presents itself whether these churches will continue to maintain their position as outposts over against the non-Christian East. Do they not need the protection of another church or political power? Are they inwardly strong enough to meet the dangers which always arise from a close connection of religion and politics?

All work in the Near East and for the Near East, and all efforts towards Christian unity, whether the Roman efforts at reunion or the work of Protestant missions, or the œcumenical co-operation of all churches, present to-day a situation of the deepest significance and greatest difficulty.

Some Statistics

Showing the Number of Christians in the different Churches mentioned in the foregoing article.

In the Patriarchates of the *Greek Orthodox Church* there are: Constantinople, 250,000; Antioch, 150,000; Jerusalem, 42,000; Alexandria, 120,000; Sinai, 100; and a Uniat group in Antioch of 125,000. The *Armenians* (*Gregorians*) have 3,000,000, and there is a Uniat group of 132,000. In the *West Syrian* (*Jacobite*) *Church* there are 120,000 in the Patriarchate of Antioch, and a Uniat group of 65,000. In the *East Syrian* (*Nestorian*) *Church* there are 80,000, and a Uniat group of 71,500 (not including those in Malabar). The *Maronites* (all Uniats) have a Church of 260,000, plus 100,000 who are scattered. The *Coptic Church* of Egypt has 960,000 in the Patriarchate of Alexandria, and there is a Uniat group of 32,500; and in the *Abyssinian Church* there are 4,000,000, and a Uniat group of 30,500.

In the Near East the proportion of Uniats is about 10 per cent. In all the Eastern Churches the proportion is 4.6 per cent.

According to the statistics given by R. Janin in *Les Eglises Orientales et les Rites Orientaux.* Paris, 1925.

Life Among Murderers in the Andamans

MAURICE WHITLOW

TWENTY-FIVE years among the criminal tribes of India, including four-and-a-half years in the penal colonies of the Andaman Islands off the east coast of that great empire, have firmly established in the minds of missionaries the conviction that the power of the Gospel to transform the worst of humanity into humble followers of Christ, is beyond dispute.

Recently there returned to England Major and Mrs. Sheard, of the criminal tribe work of the Salvation Army. The Major is the holder of both the gold and silver Kaisar-i-Hind medals. That the tribute paid him by the Government is not undeserved may be gathered from the story of his unwavering service to those who were long considered to be beyond redemption.

Going straight from his home in Blackpool, with only a brief period of general evangelistic training at the Salvation Army centre at Clapton, the Major and his wife were sent from London, on the request of the Indian Government that more help should be forthcoming to assist the work among the criminal settlements then being carried on by the Army as an experiment. Apparently the new arrivals had some aptitude for this difficult task. They saw many miracles performed among their charges, but when the Government suggested that the work should be extended to the Andaman Penal Settlements, they felt a certain amount of hesitation, not because they were lacking in faith, but because they did not think that the location of the proposed new penal colonies would be satisfactory for the purpose desired. Major Sheard went to the Andamans, did some exploration, and then suggested that the new settlement should be placed in a certain valley. The Government agreed.

Then came the arrival of the settlers. There were six hundred of these. One-hundred-and-twenty were convicted murderers and robbers of a particularly violent type.

They were all associates belonging to the most brutal and notorious gangs of outlaws that India had known.

The Indian police had been trying to round them up for over two years, six hundred men being engaged in the task. When they were at last brought in they were put on trial: the proceedings lasted for two years, and the eventual verdict declared that the one-hundred-and-twenty prisoners had committed no fewer than fifty murders, and had been concerned in robberies involving over £22,500 worth of goods. Their robberies had been so brutal that women and children had not been spared in the greedy determination of the raiders to discover hidden jewels.

Unbelievable tortures had been inflicted on the victims. Whole districts had been terrorized, natives not daring to work in their fields after four in the afternoon, when it was rumoured that the gang was in the district.

After the trial, the convicts were told they would be sent to the Andamans (the Devil's Island of India), and might take their wives and relatives there if they wished. Thus it came about that six hundred settlers in all were brought under the care of one white man and his wife. One-hundred-and-twenty were chained, as violent murderers and robbers.

The first step taken by Major Sheard was to remove the fetters. Then he and his wife chose four of the murderers as their household servants. The rest of the settlers were divided into three groups, and put to work to build three villages. So ignorant were the men of the first principles of honest toil that Major Sheard had to teach them individually how to use a spade. They had never done an honest day's work in their lives.

The fact that there were many children among the criminals made it necessary to start schools for them. The teachers included two murderers, and two other convicted robbers. The men had to build schools and offices, as well as a medical dispensary. They also appointed three headmen and three reliable watchmen from among their fellow robbers.

The Government agreed to make loans to the convicts,

in order to provide them with implements and stock. The Salvation Army set up a hand-weaving industry in the villages, and taught these people not only to make clothes for themselves but to undertake a contract to supply garments for the whole of the Andaman Penal Settlements.

Because of the personal interest taken in every man, woman and child on the colony, the Major and his wife knew exactly how each settler was placed, and were able to instil into them ideas of honesty which were absolutely unknown to them before. As a result of this, every half-penny loaned by the Government was repaid within five years. To-day this settlement is paying to the authorities an economic rent for the land it occupies and has thus turned what was a heavy and apparently hopeless liability into a good asset.

Naturally the Government thinks of these things from an official and material point of view. At the same time it is fully aware that the changes brought about in the lives of these people could not have been accomplished under regulations and rules. It sees a people who had been living by robbery and violence building a dam and making a reservoir, planting fruit trees, and distributing the profits of its industry for the common benefit. And it watches the men who were once robbers and murderers sitting on a Sunday afternoon with groups of children round them, teaching them the same Bible stories that are taught all over the world, of the love of God and the coming to earth of the Lord Jesus Christ as the Saviour from sin.

These men have built their own hall for Gospel meetings. The boys have learned to play brass instruments to accompany the hymns. And some who would have been set aside as natural gang leaders in the next generation are already being prepared to become missionaries to others.

Perhaps the most astonishing thing which these two workers for God have to tell, in the eyes of the authorities, is the story of the nights when Major Sheard was kept away from the camp by the pressure of business.

'Do you mean to say that you let Mrs. Sheard stay there alone?' asked the Islands' Governor, in amazement.

'Yes,' said the Major, while Mrs. Sheard added, 'You see, six murderers, armed with shot guns, mounted guard. And, of course, there was no danger, really, since I was there in the Will of God.' One other tribute to the power of the Gospel should be mentioned. During the whole of the twenty-five years these two have lived amongst criminals they have never lost the smallest possession by theft. Half-an-hour after they returned to civilization Mrs. Sheard had her umbrella appropriated!

A Glance at Yugoslavia

A new law in Yugoslavia has placed all religions on an equal official basis. There is now no privileged religious body. There are in the country 6,785,000 Eastern Orthodox, 5,217,000 Roman Catholics, 68,405 Jews, 1,561,000 Mohammedans and about 250,000 Protestants of all denominations, mainly Lutheran and Reformed. The Roman Catholic Church is easily to the fore in intellectual attainment, general initiative and strength of influence. It seems that, in the Orthodox Church, there is a lack of the unified control of Catholicism, without apparently any corresponding gain in the free and happy service of the living Christ. An army officer recently made the statement that he had never in his life heard an intelligent exposition of the Bible itself, and that no clergyman in his Church (Orthodox) had ever spoken to him as if the Bible were a book worth reading.

There are about twice as many Lutherans as Jews in the country, and the young people are often instilled with Nazi ideals. Real spiritual work among youth is carried on in the German Churches by the *Jugendbund* and the *Gemeinschaftsbewegung*. The Young Men's Christian Association movement, which came into Yugoslavia following the Armistice in 1918, has done a good deal to bring together young people of different sections of the Christian Churches and to stimulate practical Christian work.

Communism has found its way into the universities. It is to be regretted that the Student Christian Movement at Belgrade University, which made such a heroic beginning with the visit of Dr. John R. Mott twenty-six years ago, has fallen upon evil days. Dr. Mott, who was not afraid to deal with sin and God's remedy, was pelted with rotten eggs in the University Hall, but his address resulted in a handful of valiant young men confessing Christ, and not one of them went back afterwards. It is time that the doors of the university were again opened wide to such visitors as Dr. Mott and Dr. Wilder. A great spiritual revival, especially among the Orthodox clergy, is needed to stem the onrush of Communism.

Current History Notes

EUROPE

RUSSIA.—Stalin has said, ' One must explain the harmfulness of religion to the young with patience, and give them a materialistic outlook as the only scientific one.' The attitude of dictators towards religion, and that of all who think in terms of narrow nationalism and the totalitarian state, is explained by the fact that they have created false gods, and their heralds, like Nebuchadnezzar's, have cried aloud, ' To you it is commanded, O people . . . that at the time ye hear the sound of the cornet . . . ye fall down and worship the image set up ' but, ' there fell a voice from heaven saying, " O King Nebuchadnezzar . . . they shall drive thee from men . . . and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men." ' The final solution is not dictatorship, but mutual goodwill among Christian men, and goodwill and co-operation in all true progress will follow if men are Christian, and only then.

SPAIN.—The Spanish ambassador in London said some time ago that the Government was determined ' to see that non-Catholics were no longer treated as third-class Spaniards.'

When the Roman Catholic Church in Africa seeks to create the impression that Natives are not loyal to the governing power unless they become Roman Catholics it is an accessory to the narrow nationalism which is the curse of the world to-day.

GERMANY.—In Germany, sin is being defined as a violation of Hitler's laws. Ludendorf regards Christianity as a disease which destroys virility, and describes the Bible as the ' Great horror.' The Bishop of Chelmsford says that the world is getting hardened to cruelty, that human nature is becoming brutalized, and that civilization, divorced from Christianity, is the gravest danger to humanity.

FAR EAST

CHINA.—Elsewhere in this number we have indicated the change which has come over China in its relation to Christianity. We well remember, in our early days in China, being horrified, depressed and disgusted by some of the scurrilous and sacrilegious pictures which were circulated in mockery of Christianity. The characters for the words ' Lord ' and ' pig ' are somewhat similar in pronunciation, and coloured pictures were distributed which portrayed Christ as a pig, nailed to the Cross, while immodest groups surrounded the Cross as worshippers. Imagine all this and then read the extracts from the inspiring Easter message of Chiang Kai-shek, China's great national leader. After relating his capture, which was

described in our last number[1], he said that he asked for a Bible from his captors, 'and that was the only thing I asked for. I asked for a Bible in my solitude and I had ample opportunity for reading and meditation. The love of Christ pressed upon me with new inspiration, increasing my strength to struggle against evil and overcome temptation and to uphold righteousness. I am indeed grateful to all my fellow Christians who continually offered prayers on my behalf during my imprisonment, and I am deeply conscious of the strong spiritual support, for which I extend my hearty thanks to all Christians, and to which before you all to-day I testify, that the name of God may be glorified.' He went on to say that he wished to express some of the lessons he had learned. He found the thought of Christ on the Cross crying, 'Father, forgive them, for they know not what they do!' often recurring. 'On every hand during my captivity I was beset by danger, but I had no thought of yielding to the pressure put upon me. My faith in Christ increased. I distinctly recalled the forty days and nights that Christ passed in the wilderness, withstanding temptation. His prayers in the garden of Gethsemane, the indignities heaped upon Him at the trial, and the prayers He offered for His enemies on the Cross, were with me all my days. . . . No more valuable lesson has yet come to me out of my Christian experience than to realize that the life of Christ reveals a long record of affliction, with His love and His tenderness shining through it all.'

It is no wonder that there is an atmosphere of confidence and hope in China in these days.

A correspondent in south-west China spent two months tramping through the mountains of western Kwangsi. Eight aboriginal tribes were visited, most of whom had never before seen a missionary. Treated as inferiors by their Chinese conquerors, they readily respond to friendliness and kindness. After thirty years of missionary work in the south China field, it has been a startling discovery to find that there were so many tribes and peoples who have never heard the Gospel. By sharing their homes, food, and camp-fires the way was prepared to tell them of the Gospel, and portions of Scripture and Christian literature were left with them.

India.—The Rev. Alexander McLeish, who has recently returned from an extensive tour of India, says that just at a time when the opportunity of advance was never so great, missions and churches in India were never so crippled in men and resources. The opportunity that India presents to-day will be a very severe test to the faith of the home churches and the mission boards and the older Christian Church in India, if it is to be at all adequately

[1] 'Capture of Chiang Kai-shek' by George A. Young, World Dominion, April, 1937.

followed up. We hear the word 'crisis' so often to-day that it has almost lost its significance, but, if there ever was a crisis, this certainly is one.

JAPAN.—The end of last century and the early years of this saw the beginnings of political changes of vast importance. In the nineties Japan defeated China, Russia took Port Arthur and Japan annexed Formosa; then the rivalry between Russia and Japan began. Russia, following her old desire for the open sea and an open port, began to dominate Manchuria and extend into Korea. This brought on the Russo-Japanese War. Then, having brought Russian expansion to an end, to the relief and gratification of China, Japan missed a priceless opportunity of earning China's eternal gratitude. Had Japan said to China, 'Now you need no longer fear Russia, Manchuria is yours once more, let us enter into a pact of friendly co-operation in Eastern Asia,' she would have created goodwill instead of hatred, which the opposite course has gendered. There would then have been great possibilities of friendly economic expansion. 'Expert friendship' among nations would create a new social order. This scrap of history may serve as a background to the present situation.

Japan's urge for expansion, Russia's growing strength, the new unity in China, what does all this hold for the future? According to the *Mainichi*, the Government of Japan has decided to abandon the proposal for joint defence against Communism in north China, and other political demands which the former Cabinet endeavoured to press on Nanking in the Sino-Japanese negotiations, and confine its attention to the negotiations to be conducted hereafter in inducing China to reduce customs duties on Japanese goods.

Vital changes are taking place in Japan. For the first time in the constitutional history of the country, the Government has gone down in defeat almost immediately following the general election. Prince Konoyo, the President of the House of Peers, a comparatively young man, was commanded by the Emperor to form a new cabinet. This he proceeded to do. His idea of a powerful national cabinet, supported by the co-operation of all political parties, has been hailed with general satisfaction.

In the midst of these political changes it is instructive to mark the comments of various Japanese papers on the situation, and the importance they attach to Great Britain as a conciliatory force. Japan apparently is now seeking the co-operation of Great Britain for the economic development and political appeasement of the Far East. In return for British recognition of her special economic and strategic position in the Far East, it is thought that Japan, for her part, may be willing to pledge the territorial integrity of China,

and assist her financial rehabilitation in co-operation with Britain, America and France.

Japanese thinkers clearly perceive, however, the difficulties inherent in the situation. Manchukuo, the East Hopeh Autonomous Anti-Communist Council, the North China invasion, all are obstacles to Anglo-Japanese friendship, for their recognition would let down China and estrange the United States. Moreover, Japanese military influence prevents a détente, for it will not permit any change of policy which can be construed as a surrender of Japan's interests, nor tolerate any diplomatic victory over Japan.

China is becoming a formidable protagonist in this chaotic complication. The *Miyako*, in a recent article, points out that China is trying to befriend Britain in order to offer stronger resistance to Japan, and her hostile attitude to Japan may be expected to be more pronounced as she forges her ties of friendship with Great Britain. Japan's relations with China, therefore, cannot be improved without also improving her relations with Great Britain.

KOREA.—The 'Shrine Question' has hindered the quiet growth of the church, and continues to perturb many. Missionary opinion is divided. Many accept the Governor General's statement that attendance of scholars at the shrines does not constitute a religious act, but simply a patriotic service for the promotion of the national spirit. Others, and these are in the majority, maintain that the services are religious, notwithstanding the official statement. Much will depend upon the action of the Korean National Churches, though a concerted decision is not easy, as meetings to discuss the question are not permitted by the authorities.

The missions that have decided to withdraw from secular educational work have over 25,000 pupils in their schools. The present provision made by the Government is for the education of about twenty per cent of the children only of school age. The loss, therefore, to pupils, to the Church, and also to the State, by missions withdrawing from school work, is not easily estimated.

INNER MONGOLIA.—Safety for travel in missionary work continues in Jehol Province, without molestation of any kind. Mission school work throughout Manchukuo faces difficulties with the Government. Compromise has seemed a way out to some, but if Christian educational institutions could take a united and firm stand, they would probably be respected by the Government and compelled to do nothing against their consciences. If the Government could be wholly persuaded that Christianity was absolutely opposed to Communism, permission would probably be given for all schools to function according to Christian standards and denominational beliefs.

ARE MISSIONS A FAILURE?

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* * * * *

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NEAR EAST

ARABIA.—Aden began a new career as a Colony, on the 1st April. This 'Outer Gateway of India,' through which ships emerging from Suez pass without cessation on their way to India, has acquired a new importance since Italy's conquest of Abyssinia has placed her athwart the Red Sea route to the East. The transfer of Aden from the Government of India to the Colonial Office was accompanied by important Ordinances, among which were those which gave prominence to the granting of the fullest religious liberty, a measure which may have increasing significance in East Africa. The coming of the Standard Oil Company to Arabia has been both a help and a hindrance to missions: a help in that it has provided employment for boys from the mission school and remuneration for medical service rendered to its employees by the mission, and a hindrance in that it has created entirely new difficulties. The Arabs were surprised to find that all Europeans and Americans were not so keen on religion as the missionaries, although they treated them well. This has tended to produce a more worldly attitude on the part of some of the young Moslems, who, as a result, are harder to teach about the things of God. They have yet to learn that 'Christian' and 'European' or 'American' are not necessarily interchangeable terms.

TURKEY.—The Minister of the Interior is preparing a Bill for the reform of Turkish villages. Part of this scheme is the linking of small or scattered villages under collective management and planned control, which will permit the increase of revenue for purposes of development. As eighty-seven per cent of the population live in villages, the improvement of these is vital to the welfare of the State. There is also room for reform in the educational system, for, although the number of pupils has increased greatly, there has been no increase in the number of teachers. It is very difficult to get enough teachers for village schools. The number of girls in the schools (who formerly were not educated at all) is now nearing that of the boys.

AFRICA

ABYSSINIA.—It is felt in Roman Catholic circles that the two chief obstacles to Roman Catholicism in Abyssinia are the activities of the numerous Protestant sects and the relentless efforts of Islam. Great emphasis is laid on the right of priority of Italian missionaries, as 'the only real help can come from Rome, "Seat of the Representative of Christ and palladium of Christianity."' The Vicar Apostolic in Asmara (Eritrea) appeals for more money for missions and churches in Abyssinia. He says that they do not now need so many

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images, as a copy of nearly every saint of importance has been sent for the protection of Abyssinia. The Vatican is greatly pleased that the Italian Government has advanced considerable funds for providing necessities of worship and the building of new churches in Abyssinia.

Respect for all religions was guaranteed in the Constitution promulgated for Italian East Africa in June last year, but the Moslems were promised special privileges. The repair of their mosques, schools and religious institutions has been facilitated. This helpfulness has not, however, been extended to the Coptic Christian Church. Both the Moslems and Roman Catholics are actively engaged in destroying the Coptic Christianity of the Amharic tribes of Abyssinia. It has been pointed out that Signor Mussolini may well say that he is the Defender of Islam, for Italy, a Christian nation has conquered another Christian nation and is giving power and prestige to Moslems who were subjects of that nation.

TRIPOLI.—The new road which now runs from the Egyptian frontier to the Tunisian frontier, a distance of 1,200 miles, would seem only to be justified on military grounds, unless there is an intensive colonizing effort. When the Egyptian section is finished there will be a through route across northern Africa from the Nile to the Atlantic. This Italian effort of road-making has employed 13,000 men, 22 engineers and 500 overseers for a year, and has cost £1,120,000. Before opening this great road, the Duce was described by Marshal Balbo as 'the common Mother of all the Mediterranean peoples, who has carried his people to imperial heights with his last brilliant victory over the Lion of Judah.'

EGYPT.—Efforts are being made to attract students to the El Azhar University from all parts of the world. Selected preachers are to be sent out to strengthen the faith of Moslems in other countries and to propagate Islam among non-Moslems, and bursaries are given to students from other countries who cannot afford to pay. On the other hand, an article in an Egyptian paper (*Musawwar*) complains that 'most Egyptian households, especially those in "high life" have no prayer-carpet and no copy of the Koran, and do not know what these are.'

ANTI-SEMITISM

Attacks on the Jews by the press of Poland continue to increase. An inflammatory pamphlet distributed at the Warsaw High School reads: 'Students! Do not hesitate to be brutal! If you meet a Jew, hit him in the teeth with an iron bar.' Anti-Semitism is rising in Portugal, Rumania, Italy, and Lithuania.

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